Holy Devotions,

WITH

Directions to Pray.

ALSO

A brief Exposition

UPON

The Lords Prayer,
The Creed,
The Ten Commandements,
The 7 Penitential Psalms,
The 7 Psalms of Thanksgiving.

Together with a Letanie.

By the right Reverend Father in God, *Lancelott Andrews*, late Bishop of *WINCHESTER.*

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Christian Reader:

THou art here presented with another *Manual* from the *Dead*. I need not tell thee who it is, that being *Dead*, thus *speaketh*; For, when thou shalt have perused these Pious and Holy *Institutions*, this *Dove* with *Silver wings*, and whose *Feathers are gold*, Thou wilt easily conclude what *Hand* it was, and who the *Noah* that sent it forth of the *Ark*, to find out the *dry* Corners of this Land, that so, there it might build a *Nest*, not for *it self*, but for *others*, with that *Olive Branch* which it carries in its Mouth.

Or, if happily thou mayest not here know the *Parent* by the *Child*, (because indeed the Child has been educated under a kinde *Foster-Father*, who dressed it up in three former *Editions*, and might have done in a *Fourth*; but that he now sleepes in the Lord.)

Know now, that the True Father, and primary Author of these Devotions, was the Glory of this Church, the Great and Eminent *Andrews*; a Person of such *Learning*, *Charmingnesse*, and *Sanctity*, that in after-times there will bee some to make it their Wish, O that they had lived in those Dayes, when they might have seen

Dr. Andrews, in the *Schools*,
Bp. Andrews, in the *Pulpit*,
St. Andrews, in the *Closet*.

And

And thus the *Parentage* of this Book, (which like that of *Cyrus*) was, for divers years, concealed under a *Shepheards* Cottage, (a good and faithfull Shepheard he was that concealed it) comes now to be vindicated to its own *Nativity*! And the Child being of *full Age*, desires to be known abroad in the World for her *Fathers Daughter*, the Daughter of her *True*, not *Supposed* Father.

If it were not too great a Presumption for so *sacred* a Person, to be Commended by so *mean* a Penn, I should be ready to say of our *Lancelott Andrewes*, as *Erasmus* said of his *Joannes Vitrarius*, that, had he lived in the Infancy of the Gospell, and been a known Contemporary to Saint *Paul*, he would (happily) have chosen Him, even be-

fore *Barnabas* or *Timothy*, to have been his Companion in his Labors and Ministry.

O the vast interest which this great Luminary had in those two *Equal* Sisters,

Prayer and *Preaching*,

Preathing and *Prayer*!

I am bold to call them *Equal* Sisters, because the use of *Preaching* is to teach us *all* how to *Pray*; And the Benefit of *Prayer*, is to enable *some*, after what manner to *Preach*. Though, it will here be Confessed, that as the times now stand, the best *Weapons* of the *Church* are *Tearful Prayers*.

And therefore, since the *Press* of late has grown even Wanton in the Printing of *Sermons*, (which serve to make *Plagiary-Preachers* of such that never

never would, never could be *Scholars.*

So now, I ſhall endeavour an expiation of that Crime, by making it ſweat under the Happy Dew of *Penitential Prayers* and *Devotions.* And, A Devout *Heart* and *Tongue* has much the Advantage of a Ravenous *Ear.*

But, *Chriſtian Reader*, not to keep thee longer from being upon thy Knees, Know, that This *Preface* is no way intended as a project to advance the *ſale* of this *Edition.* No, This Hallowed ſtructure is a work of more ſanctity, than to allow of any *Brokage.* What is juſt *Policy* elſwhere, would here be *Simony.* I now intend not *my own* Benefit, as *Thine.* 'Tis a work of *Charity* more than of *Merchandiſe.*

And the Deſign is chiefly, that whilſt our *Churches* are become

come *Schools* of *Disputation*, My shop may be converted to an *Oratory*.

Wherein yet, I hope, amidst the many Conditions of Persons which thou art here invited to pray for, thou wilt not leave *him*, whose endeavors are at thy service,

Thine,

Henry Seile.

Holy Devotions,
OR
DIRECTIONS
to Pray, &c.

A general exhortation to Gods ſervice.

THe minds of many (I will not ſay of moſt men) are ſo diſtracted with the *cares* of this *world*, and ſo much addicted to the *pleaſures* thereof, & the thoughts of *God* and *goodneſs* are ſo farre from them, that they ſeldom or never think, either of the *danger* they are obnoxious to, or the *loſs* they are like to ſuſtain, by the *neglect* of thoſe things, which tend to their *ſalvation*. So that the ſaying of our Saviour to *Martha*, may well be applied to them, *Thou art troubled with many things, One thing is neceſſary.* And if they would take into ſerious *conſideratio*, what they

they *discard*, nay what they *lose* by neglecting this *unum necessarium*, that one thing necessary. Without doubt they would withdraw themselves from the immoderate *cares* and *pleasures* of this transitory *world*, and in due time bend their *thoughts* to that *course*, which in the end would *bring rest to their soules*. The *Heathen* man could say, *Tempus est de illa perpetua jam, non de hac exigua vita cogitare.* It is now high time, not to think of this short life, but of life eternal. And *Longum illud tempus cum non ero, magis me movet, quam hoc exiguum, quod mihi tamen nimium longum videtur.* That length of time when I shall cease to be, more moveth me, than this short time, which yet seemeth too long. In our *temporal* estate, we are carefull enough, in the beginning of our *dayes*, to settle our selves in a *course* of life, for our *maintenance* and *preservatiõ*. Why should we be so *backward*, so *remiss*, in those things which concern us nearer, even the eternal *good* and happy *estate* of our *souls*, but look to that betimes too? For if our *beginning* be good, there is good hope of the time *succeeding*. Let us therefore lay a good *foundation*, like wise *builders*, and *seek the Lord while he may be found*; and fix our *cogitations* wholly upon him, *love*, *honour*, *obey* him, and apply our selves wholly to his *service*. This we are bound to do in divers *respects*.

Cicero.

Esa. 55.6.

For the *excellency* of Gods *Divine Perfection*.

Being defective in nothing.

Job. 37.16. *Perfect in knowledge.*

11. 17. *Past finding out.*

Mat. 5.48. *Be perfect, as your Father which is in heaven is perfect.*

Which

Which *Perfection* though no *Heart* can *comprehend*, or *Tongue express* fully; Yet we may make some *estimate* of it, by some of his *Attributes*, whereof we shall give you a brief sight.

S. *Augustine* speaking of his *perfection*, saith, that

He is immutable, yet changing in all things. Always in action, ever quiet. Filling all things, not concluded in any thing. Great without quantity. Good without quality.

Patet quam sit admirabilis, cum omnibus linguis sit indicibilis, omnibus cordibus sit incogitabilis.

Excedit supereminentia Deitatis, non solum usitati eloquii, sed etiam intelligentiæ facultatem.

It appears how admirable it is, since no tongue can express it; nor any heart conceive it.

The Transcendency of the Godhead exceeds not only the usual strength of eloquence, but of understanding likewise.

He is *Absolute* or *Simple*. Without *composition*. Without *Body*.

Spiritual. *Invisible.*

He is all { *Eye, Ear, Hand,* } *because he* { *seeth, heareth, worketh* } *all things.* Tertul.

He is all Foot, because he is every where.

When you hear him named, conceive him to be a substance without *beginning or end. Simple* without *mixture.*

Infinite.

Not to be circumscribed to time or place.

Psal. 139. *whither shall I go from thy presence, &c.*
6, &c. *Heaven is my Throne, &c. where is the*
Esa. 66. 1. *place of my rest?*
Jer. 23. 24. *Do not I fill heaven and earth, saith the Lord?*
Wisd. 1. 7. *The Spirit of the Lord filleth all the world.*
S. Hier. Deus ubique est, & totus ubique est.
S. Aug. Æterna stabilitate in seipso manens, totus adesse rebus omnibus potest, & singulis totus.

God is every where, and wholly every where.

By eternal stability remaining in himself, he is wholly in all things, and wholly in every thing.

3 Immortal.

Deut. 31. 4 *I live for ever.*
Dan. 4. 34. *I honoured him that liveth for ever.*
Apoc. 4. 9. *He onely hath immortality.*
1 Tim. 6. 16. Solus Deus est immortalis, quia non est per gratiam, sed per naturam.
S. Hier.

4 Eternal.

Without *beginning.*
Ps. 90. 2. *Thou art God from everlasting.*
Without *end.*
102. 27. *Thou art the same, and thy years shall not fail.*
Dan. 7. 13. *He is called the ancient of dayes.*

5 Immutable.

Not to be *changed.*
1. In his *Nature.*
Ps. 102. 26 *Thou shalt endure.*
Mal. 3. 6. *I am the Lord, I change not.*

Every

Every good and perfect gift commeth from the Father of lights, with whom is no variableneſs, neither ſhadow of changing. Jam. 1. 17.

2. In his Promiſes and Decrees.

The counſel of the Lord ſhall ſtand. Pro. 19. 21

My counſel ſhall ſtand. Eſa. 46. 10.

The immutability of his counſel, ſaith the Apoſtle. Heb. 6. 17.

God hath promiſed, who cannot lie. Tit. 1. 2.

Non mutatur Deus, qui unus atque idem eſt, & mutari non poteſt. S. Hierom

God is not changed, being one and the ſame, uncapable of change.

Wiſe. 6

Nothing hid from him.

The Lord knoweth the wayes of the righteous. Pſal. 1. 7.

The Lord knoweth the thoughts of man. 94. 11.

His wiſdom is infinite. 147. 5.

No ſearching of his underſtanding. Eſa. 40. 28

Lord, thou knoweſt all things. Joh. 21. 17

Known unto God are all his works. Act. 15. 18

O the depth of the riches, both of the wiſdom and knowledge of God! Rom. 11. 33.

The Spirit ſearcheth all things. 1 Co. 2. 10

All things are naked and open to his eyes. Heb. 4. 13

God knoweth all things. 1 Joh. 3. 20

Holy. 7

No *evil* or *iniquity* in him.

Who is like unto thee, O Lord, glorious in holineſs? Ex. 15. 11

None holy as the Lord. Ex. 15. 11.

The holy One of Jacob. 1 Sam. 2. 2

The holy One. Eſa. 29. 23

40. 25.

Abac. 1. 13 *Of purer eys, then to behold evil.*
Esa. 6. 3. *Holy, Holy, Holy is the Lord of Hosts.*
Apoc. 4. 8. *He is an Holy God.*
Josh. 24. 19 *I am Holy,* saith God himself.
Lev. 11. 44

8 **True.**

1. In himself.
Whatsoever is in him is *Truth.*
Jer. 10. 10. *The Lord is the true God.*
Joh. 17. 3. *It is life eternal to know thee the true God, &c.*
Rom. 3. 4. *Let God be true, and every man a liar.*
1 Thes. 1. 9 *Ye turned from Idols to serve the true and*
Apoc. 15. 3 *living God.*
16. 7. 2. In his works.
Dan. 9. 14. *Just and true are thy wayes.*
Psal. 119. *Righteous in all his works.*
137. 75. *Just art thou, O Lord, and righteous are thy judgements.*
3. In his words.
Psal. 12. 7. *The words of the Lord are pure.*
117. 2. *The Truth of the Lord endureth for ever.*

9 **Good.**

Absolutely.
Not participating from any other.
1. In himself.
Mat 19. 17 1. *There is none good, but God. Thou art*
Ps. 119. 68 *Good.*
2. Author of all *good* to others.
Jam. 1. 17. 2. *Every good and perfect gift commeth from the Father of lights.*
Psal. 33. 5. *The earth is full of his goodness.*

Glo-

Glorious.

Ye shall see the glory of the Lord.	Exo. 16. 7.
The glory of the Lord appeared.	10.
The sight of his glory was like consuming fire.	Exod. 24. 17.
The glory of the Lord appeared to all the people.	Lev. 9. 23.
The glory of the Lord filled the house of God.	2 Chro. 5. 14.
The whole earth is full of his glory.	Esa. 6. 3.
His glory is above the Heavens.	Ps. 113. 4.

Powerfull.

Working all things in all.	
Almighty.	Gen. 17. 1.
He doth great, unsearchable, and marvelous things without number.	43. 14. 2 Cor. 6.
The fabrique of the Universe is the work of his hands.	18. Job 5. 9.
The Heavens beautified with Starres.	
The Earth spacious and adorned.	Ps. 104. 24
The Sea { full of variety of his riches. Stored with Fish, &c.	
All made of nothing, but by his word.	Psal. 33. 6.
Thou hast prepared the Light and the Sun.	74. 17.
Thou in the beginning hast laid the foundations of the Earth.	102. 25.
Through Faith we understand that the world was ordained by GOD.	Heb. 11. 3.
Mundus hic est veluti magnus liber, divinæ Majestatis & gloriæ opera explicans:	Clem. Alex
This world may be compared to a great volume, wherein are contained and expressed the works of the divine Majesty and glory.	
He is King of Kings, Lord of Lords.	Apo. 19.
upholding all the pillars of the Earth.	16.

Moving the Heavens.
Changing the seasons.
Dividing the waters.
Bringing forth the winds, as out of his treasury.

S. Augst. But in this, and all other his *Attributes*, *Verius cogitatur quam dicitur*, *we may better conceive of them than expresse them*: and we *speak* best of his *worth*, when with a silent *admiration* we hold our peace, according to that of the Psalmist, *Psal.* 65. 1. which St. *Hierome* hath translated, *Tibi silet omnis laus* DEUS *in Sion.*

Yet though the *custom* of the *world* is to respect *men* and *things*, either for the *goodness* in them, or for the *benefit* which accrueth by them; Yet the *latter* worketh most: for let a thing be never so *good*, if it bring no *profit*, it is the less regarded.

Let us therefore take a *view* of some other of *Gods Attributes*, and consider whether we have not sufficient cause to serve him, for the *benefits* we reap by him.

And first of that which commeth by him by the

I. *Creation.*

In which he made *Man*, and *all things* else for his *service.*

1. *He made him his chief delight.*
Gen. 1. 27. *He made him after his own Image.*
Psal. 8. 5. *He made him little lower than the Angels,*
Psal. 8. 6. *and crowned him with glory and honour, putting all things in subjection under his feet.*

This wrought *admiration* in *David.*

When he was not, he made him a *Man*, not a *Beast*, but such a *Creature* as may enjoy *eternity* with Him. He

He made the { *Heaven* / *Earth* / *Sunne* / *Moon* & / *Starres* } and *rested* not. *S. Ambr.*

But when he made *Man* he *rested*, that he might have one *Creature* whose sinnes he might remit.

2 He made all things for the *service* of *Man*.

For him {
The *Sun* riseth & goeth down.
The *Moon* increaseth.
The *Starres* arise. *Psal.* 8.
Beasts, *Fowl* and *Fish*.
Corn and *Herbs*.
Hills and *Mountains*.
Valleys and *Fields*.
Rivers and *Flowers*.
Times and *Seasons*.
Angels and *Archangels*. *Ps.* 91. 4.
Principalities and *Power*.
Thrones and *Dominions*.
Cherubim and *Seraphin*.
}

If therefore every one be a *debtor*, for that which he hath received, and that (with the Philosopher) *Diis & Parentibus nunquam reddatur æquivalens*; *A Man can never render that which is equivalent to that which he receives from GOD or his Parents*; *Man* ought to remember his *Creator* with *thankfulness* as *often* and as *long* as he *breaths*. *Arist.*

If I be a Father, where is my honour? *Mat.* 1. 6.

Hac conditione gignimur, ut generanti nos Deo justa & debita obsequia præbeamus. *We are begotten upon this condition, to behave our selves in all due respect and observance to God who begate us.*

II. By his *Providence* and *Conservation*.

Thou, O Man, hast no more *power* to *subsist* without him being *made*, then to be *created* before thou wert *made*.

Thou wert but once *made*, but oftentimes *preserved*

from { Fire, Water, Sickness, Enemies, &c.

Psal. 94. 4. *He defends us under the shadow of his wings.*

Psa. 91. 11 *He giveth his Angels charge over us*, as in
2 Reg. 6. the example of *Elizeus*.

Ps. 103. 13 He is as carefull over us, *as a Father over his children; a Mother over hers, a Shep-*
Esa. 49. 15 *herd over his flock.*
Jo. 10. 11.

Esa. 40. 11. *He governeth all things by his Providence.*

Eze. 39. 10 *Not a Sparrow falleth on the ground.*

Ps. 23. 1, 2. *He feedeth the young Ravens.*

Wis. 14. 3. *He giveth us meat in due season.*

Mat. 10. 29 *Cast your care on him, for he careth for you.*

Ps. 147. 9. *In him we live, move, and have our being.*

Ps. 145. 15 To end this with St. *Ambrose*.

1 Pet. 5. 7. If thou art *sick*, he is thy *Physician*. If
Act. 17. 28 thou art *weak*, he is thy *strength*. If thou *fearest death*, he is thy *life*. If thou *desirest Heaven*, he is the *way*. If thou *shunnest darkness*, he is the *light*. If thou *wantest food*, he is thy *nutriment*.

Ps. 144. 5. *Blessed are the people, whose God is the Lord.*

III. By his *Love*.

Pro. 8. 17. Delighting in the *works* of his *hands*.

Joh. 18. 21 *Loving them that love him.*

1 Joh. 4. 10 *Nay when we loved not him, he first loved*
19 *us.*

Esa. 65. 1. *I am found of them which sought me not.*

Ro. 5. 8. 10 *Nay, when we were his enemies.*

And

And that with a *perpetual* and *everlasting love*, especially manifested in our *Redemption*. Jer. 31. 3.

Which degree of his *Love*, and the *benefit* arising by it, no *tongue* or *pen* is able to express.

Saint *Bernard* saith, If I owe to *God* all that I am for my *Creation*, what shall I give further for my *Redemption*? In my *Creation* he gave me to my self; in my *Redemption* he gave himself to me; and restored me to my self. *S. Bern.*

1. And not only in respect of the *Act* it self.

2. But in regard of the *Manner*.

1. *Man* being fallen from *blessedness* by our first *Parents* sin, *God* in *mercy* had pity on his estate, and was reconciled to him, was content that he should be *redeemed* from the *bondage* and *penalty* of sin; from everlasting *death* of *body* and *soul*, and this was the *Act* it self.

2. The *Manner* of it was *extraordinary*.

Even by his *Son*, his only *Son*, God from all *eternity*, Taking *ours*, and not the *Angels* nature upon him:

Suffering *death*, the worst, the most accursedst, of the *Cross*, even when we were his *enemies*.

Whereby we were not only freed from what we deserved, *Punishment*, eternall *death* of Body and Soul: But made capable of what we could not *expect*, *everlasting felicity*, and life of both.

Is not this *love* without *parallel*?

That we that were, *enemies*, *children of wrath*, and *eternal perdition*, should now be called the *Sons of GOD*. 1 Jo. 3. 1.

This

This is a greater act of *love*, this manifesteth *Gods love* to us more than our *Creation*. For by his *word* he created us *without weariness*; But our *Redemption* cost more, his only *Sonnes* deareſt *blood*.

1Pet.3.18 *who ſuffered for our ſins, the Juſt for the unjuſt.*
Iſa.53.12. *And powred out his ſoul unto death.*
Gal.3.13. *was made a curſe for us.*
Phil.2.8. *Humbled himſelf to the death of the Croſs.*
To redeem us from the *death and curſe of the Law.*
Pſ.111.9. *He ſent Redemption unto his people.*
130.10. *He redeemeth Iſrael from all his ſins.*
Tit.2.14. *He gave himſelf for us, that he might redeem us from all iniquity.*

4. By his *Patience* toward *Men* daily provoking him in all ages.

1Pet.3.20
Ge.15.16. *In the dayes of Noah.*
Pſ.95.10. *The Amorhites.*
Act.13.18 *The Iſraelites* 40 *years.*
Jonas 3. *The Ninivites, and many others.*
Exo.34.6. He is { *Long ſuffering,*
Pſ.16.15. { *Slow to anger.*
103.8. Joel 2.13. Jonas 4.2.

Neh.9.17 V. By his *Mildneſs*.

Lenity in Correcting.

Neh.9.31. *Not utterly conſuming thoſe whom he correcteth.*
Lam.3.22 *And it is of his mercy that we are not conſu-*
Abac.3.2. *med.*
Ezec. 18. *In his anger remembring mercy.*
23, 32, *Not delighting in puniſhment.*
33.11. *Not utterly taking away his mercy.*
Pſ.89.33. *Not dealing with us after our ſins.*
103.10.

VI. By his *Mercy* and *Grace* to ſinners.

Be

Be mercifull, as your heavenly Father is mercifull. Lu.6.36.

The Father of mercy. 2Cor.1.3.

He was ever so. Pſal.22.4. 25.6.

He is a tender and compaſſionate, rich, and not ſparing in his mercy. Ephe.2.4. Rom.5.20

Bringing many *Benefits* with it. Pſ.130.7.

Begetting us again by it. Luk.1.78.

Preſerving us from *dangers* and *ſickneſs.* Pſ.106.43

Preſerving their ſoules. Ma.18.27

Saving us by it, which is the chief and greateſt benefit Mankind can deſire. 1 Pet.1.3. Pſ.97.10.

And as he is rich in *mercy,* by pardoning ſinners, ſo in his favour too, promiſing *good* to his Servants. Phi.2.27. Pſ.79.10. Tit.3.5.

I will love them that love me. Pro.8.12.

I will inrich them. 8.21.

The Lord will preſerve the ſouls of his Saints. Pſ.97.10.

The children of his Saints ſhall continue, and their ſeed ſtand faſt in his ſight. 102.28.

No Man that hath forſaken houſe, &c. for my ſake, but he ſhall receive 100 *fold.* Mar.10. 29,30.

A hundred fold *here,* by inward *graces,* if not by outward *dignity.*

For *deceivable* things, they *ſhall receive true.*

For *doubtfull* things, *they ſhall receive certain.*

For *corporal* things, *they ſhall receive ſpiritual.*

For *tranſitory* things, *they ſhall receive permanent.*

Their *cares* ſhall be turned into *ſecurity.*

Their *tears* into *joy.*

Their *trouble* into *quiet.*

Their *perturbations* into *inward peace.*

The righteous cry, & the Lord heareth them, and delivereth them out of all their troubles. Pſ.34.16.

He

Zac. 2. 8. *He that toucheth them, toucheth the apple of his eye.*

Pſ. 34. 19. *Not a bone of them ſhall be broken.*

For God rewardeth *ſecundum*, though not *propter opera.*

And *reward* maketh all *works* ſeem eaſie; To the *Husbandman* in his *toyle*, to the *Merchant* in his *danger.*

Eccluſ 2. 8. *The reward of the good ſhall not fail.*

Lam. 3. 25. *The Lord is good to them that truſt in him.*

Pro. 5. 8, 9. *He ſendeth health and wealth to his ſervants.*

Pſ. 9. 10. *He never faileth them that ſeek him.*

Pſ. 1. 31. *His reward is plentifull to them that fear him.*

Now let us take a view of all theſe *benefits.*

1. Of our *Creation*, and in that of all *things* for our uſe.

2. Of *Gods preſervation* and *providence* over us.

3 His *love* to us.

Before we *loved* him.

Loving him.

While we were his *enemies.*

With an *everlaſting love.*

In ſuch a large *extent*, by

Our *Redemption.*

In the *act*, when we were

in bondage of the { *Devill.* / *Sinne.*

In the manner, by his onely *Sonne*, by his *death* moſt ignominious and cruel.

To free us from deſerved *death.*

To eſtate us in undeſerved *happineſs*, even life everlaſting.

4. His

4. His *Patience* to us daily offending him, and new crucifying his Son again.

5. His *Mildness* and *lenity* in correcting us to *Amendment*, not to *Destruction*.

6. His *Mercy*, in *forgiving* our *offences*, in promising *protection* and *rewards* to his servants.

And tell me, if these be not sufficient *motives* to perswade us to his *service*, if our hearts be not hardned.

And if we ask what it is to be the *servants* of *God*.

The answer is plain and easie; for as it is in the case of a Master *Temporal*, so is it in the *Spiritual*.

To do the *will* of our Lord and Master.

This is the will of GOD; even your sanctification. 1 Thes. 4. 3

To fear and keep his Commandements. Deu. 5. 29.

This *Commandement* is double.

1 *To keep innocency, and to do that which is right.* Psa. 37. 38

2 *And to do no evil.* Eclus. 7. 1.

They are put both in one verse by *God* himself.

I have set before thee life and good, death and evil. Deut. 30. 15.

And by the Prophet *David*,

Flee evil, and do that which is good. Ps. 37. 27.

Now that his *Precepts* should be *kept*, there is great reason.

Because thy are just and holy. Rom. 7. 12

All his Commandements are just. Ps. 119. 75

True and righteous are thy Judgements. Apo. 17. 7.

Just art thou, O Lord, and righteous are thy Judgements. Psal. 119. 137.

1. For the first part of his *will*. To keep that

that which he *commandeth*. To *follow* that which is *good*. Many *motives* there are to perſwade us to it.

1. For the *peace* which good men have:

1. *with God.*

They are reconciled to him.

Rom. 5. 1. *we have peace with him.*

2. *with Men.*

Pro. 16. 7. *when the wayes of man pleaſe the Lord, he will make his enemies alſo at peace with him.*

3. *with our ſelves.*

Having mortified our *affections*, and placed them on *Heavenly* things, We are troubled with nothing, but all thing, are quiet about us.

Pſal. 112. 165. *Great is the peace that they have which keep Gods Law.*

Iſa. 48. 18. *The work of Juſtice ſhall be Peace.*

32, 17. *The Kingdom of GOD is righteouſneſs and*

Ro. 14. 17. *peace.*

4. *In our Conſciences, inward Peace.*

2 Cor. 1. 12. *The teſtimony of a good Conſcience was* Saint Pauls *rejoycing.*

Pro. 15. 15 *A good Conſcience is a continual feaſt.* It

S. *Hier.* ſhuns no Mans ſight.

The Heathen had ſome feeling of this

Tully. *Peace, A life well ſpent bringeth ſuch comfort, that either ſickneſs toucheth them not, or the grief of it little troubles them.*

Socrates. *Socrates* ſaid, That *he lived without perturbation, whoſe conſcience reproved him not.*

Byas. And *Byas*, That *he lived without fear, that had a good conſcience.*

And though ſuch a Man have *fear*, it is not *deſperate* or *grievous*, but *religious & holy.* Which kind of *fear*, diſquieteth not, but comforteth: For the beſt *hope* is joyned with ſuch a *fear.*

2 For

2. For the *comfort* they have in the Holy Ghost.

There is sprung up a light for the righteous, and joyfull gladness to such as be true hearted. Ps. 97. 11.

The voice of joy and health is in the dwellings of the righteous. 118. 15.

They shall be satisfied with the plenteousnes of thy house, and thou shalt give them drink of thy pleasures, as out of the River. 36. 8.

All *vertues* and *graces* of the Spirit assist them, as the *blood* of the veins doe the *heart*.

1. *Faith*, whereby they discerne the good and evil of the life to come, and adhere to the promises of God made in *Christ Jesus*. *So that they account not the afflictions of this life worthy of the glory which shall be revealed to them.* Ro. 8. 18. 1. 20. 5. 10. Gal. 5. 5. Act. 10. 43. Jer. 31. 34.

2. *Hope*, whereby they *expect* their *reward* joyfully:

Rejoycing in hope, Rom. 12. 12.

who so trusteth in the Lord, mercy imbraceth him on every side. Ps. 31. 11.

Blessed is the man that hath set his hope in the Lord. 40. 5.

Blessed are all they that wait for him. Esa. 30. 18

Cast not away your confidence, which hath great reward. Heb. 10. 35.

3. *Love to God.*

Which breedes Contempt of the *world.* Phil. 3. 8.

Accounting all things dung and loss to win him.

Take good heed therefore to your selves, that you love the Lord your God. Jos. 23. 11.

The

Rom. 5. 5. *The love of God is shed abroad in our hearts by the holy Ghost.*

Ro. 8. 35. *who shall separate us from the love of Christ? shall tribulation, &c.*

4. *Alacrity in Obedience to his Commandements.*

Prov. 10. 8. *The heart of the wise meditateth obedience.*

1 Reg. 15. 22. *This is better than sacrifice.*

Exo. 19. 8. *we will do all things which the Lord hath commanded us.*

Psal. 16. 9. *I have set God before me.*

10. *wherefore my heart was glad.*

84. 2. *My heart & flesh rejoyce in the living God.*

5. *Humility* in all their actions, which makes them acceptable in the sight of God.

when we have done all we are able to do, we are to say that we are unprofitable servants.

Luc. 1. 48. *He hath regarded the lowliness of his handmaiden.*

52. *He hath exalted the humble and meek.*

Mat. 5. 5. *Blessed are the meek, for they shall inherit the earth.*

3. *Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.*

He that humbleth himself shall be exalted.

6. *Patience* in their *tribulations*; which are accidents common to GOD'S Children.

For our *life* is like a *troubled Sea*. There is nothing so unstable, and no joy in it is secure; but many dangers and sorrows attend it.

But *God* (being a skilfull *Physician*, and knowing well the state of our soules) will minister no more of those bitter potions than

than we are *able to bear*; nor than are *needfull*; nor more than we may with *patience* endure.

Though he *feed* us with the bread of *teares*, and giveth *us teares to drink*, yet he will give it in *measure*, as a token of his *love*, in our correction to *amendment*, not to *confusion*. Pſ. 80. 5.

For *tribulation* poliſheth the *ſoul*, it wipes off all the filth, it makes us *fervent* in *prayer*, *humble* in *thoughts*, and *pure* in *conſcience*. *Aduerſity* openeth the eyes, which *proſperity* cloſeth up; but GOD ſuffereth the *juſt*, not to be overwhelmed with grief.

For though many be the tribulations of the righteous, yet the Lord delivereth them out of all.

If their *ſorrows* encreaſe, he lendeth *ſtrength*, whereby they not only bear them *patiently*, but joyfully: inſomuch as they look not on the *pain*, but the *reward*. Not on the *affliction*, but the *Crown*. Not on the *bitterneſs of the Medicine* but the *health attained by it*. Not on the *rigor of correction*, but the *Corrector*, *who chaſteneth whomſoever he loveth*. Pro. 12.

And they ſhall be able to ſay with *Job*, Shall *we receive good at the hands of God, and not receive evil?* Knowing that the *puniſhment* they receive is not *aquivalent* to that which their ſins have deſerved; and withall they conſider the bitterneſs of *Chriſts Paſſion*; in comparison whereof, all their *tribulations* are nothing, not to be mentioned. 2. 10.

Laſtly, they have this aſſured *confidence*, That *the patient abiding of the meek ſhall not periſh for ever*. Pſal. 9. 18.

And

And that *the Lord will save them, that with patience wait on him.*

7. In regard that *God* heareth the *prayers* of the *just.*

Man by sinne is become subject to many { *Infirmities,* *wants,* *Neceſſities.*

And hath no *remedy* to cure them, nor *means* to relieve them, but to *God* by *prayer.*

Now this advantage the *godly*, and ſervants of *GOD* have of the *wicked*, that the *prayers* of the *ungodly* are abomination unto him; but his *ears are open to the prayers of the righteous.* Pſ. 34. 14.

If ye abide in me, &c. ask what ye will, and it ſhall be done unto you.

God inviteth them to call upon him.

Call upon me in time of trouble, ſo will I hear thee. 50. 15.

Ask, and ye ſhall receive. Mat. 7. 7.

Thou ſhalt call, and the Lord ſhall anſwer, thou ſhalt cry, and he ſhall ſay, here I am. Eſa. 58. 9.

Yea, before they call I will anſwer, and while they ſpeak I will hear. 65. 24.

He will grant them whatſoever they *want.*

O how plentifull is thy goodneſs, &c.

Length of days ſhall be in his right hand, and in his left hand riches and glory. Pro. 3. 16.

They that fear him lack nothing. Pſa. 34. 9.

David *never ſaw the righteous forſaken.* 37. 25.

And *A Catalogue of bleſſings are promiſed to thoſe which keep his Commandements.* Deut. 28. 1

He will give them in ſuch *meaſure* as their *neceſſity* requireth; If not *largely*, yet with the greater *quiet* and *content.*

As

As having nothing, yet possessing all things. 2 Cor. 6. 10

8. Lastly, in regard of the comfort the servants of God feel at their *death*.

Who so feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death. Eccl. 1. 13.

The righteous hath hope in his death. Pro. 14. 32

The righteous find rest in death. Sap. 4. 7.

They shall have peace and rest. Esa. 57. 2.

Blessed are the dead which die in the Lord. Apoc. 14. 13.

They fear not *death*, because they learn to *die* all their *life*.

They fear not *Judgment*, because they have *Christ* for their *Advocate*.

They fear not their *sins*, because they have *Christ* for their *Redeemer*.

They tremble not at the *horror* of the *grave*, knowing, that though the *body* be sown *earthly*, it *shall rise spiritually*. And that it is not *death*, but *sleep*. 1 Cor. 15.

Qui minus deliciarum novit in vita, minus timet mortem.

He that is least acquainted with the pleasures of this life, is ever in least fear of Death.

But here one *rub* or *difficulty* is to be removed: for the nature of *Man* is deterred from *good*, upon any small occasion.

If it be a thing to be done with *Ease*, we are content to give ear to it.

If with *labour* and *difficulty*, we soon give out, we put our hands in *our bosoms* with *Solomons sluggard*, and say, *there is a Lyon in the way*.

This ariseth out of the pravity of our *heart*, drawn from *original sin*, that is, of *flesh* conceived in *sin*.

The

Gal.5.17. The *flesh lusteth against the Spirit*, which causeth us to loath *goodness*, as *sick men do potions*, for the *bitterness*, though profitable for health. And usually men look upon the *supposed difficulties*, not on the *aid* which commeth from *above*.

But if we look into that which God commandeth, with a *spiritual* eye, we shall find it,

1. *Profitable*,
2. *Sweet*,
3. *Easie*.

1. *The Statutes of the Lord are more to be desired than gold, yea then much fine gold.*

Ps.19. 10. King *David* took as much delight in them, as in all manner of riches.

110.19. *A reward shall not fail to them which fear the Lord.*

Eccl. 2.8. *Who ever abode in his fear, and was forsaken?*

10. *He hath promised many blessings to those which serve him.*

Levit. 26. 2. *The Statutes of the Lord are sweeter than the honey or the honey-comb.* They are *Davids delight.*

Ps. 19.10. 3. They are not hid from us, nor *far off.*

1.9. *It is very near thee, even in thy mouth and thy heart.*

Deu.30.11 *His yoke is easie.*

Mat11.30. *His commands are not grievous or heavy.*

1 Joh.5.3. *But plain and easie.*

Sap:7.22. And all these, by Gods special assistance: For *God giveth strength to him that fainteth, and to him that hath no strength he encreaseth power.*

Esa.40.29 *They that wait upon him, shall run, and not be weary, walk and not faint.*

31. Which made Saint *Augustine* cry out,

Da

Da Domine quod jubes, & jube quod vis.

So that though his *service* seem *hard* and *bitter*, yet by his *grace* he adds such *strength* to us, that it becommeth *light* and *easie*.

He will take our stony hearts from us, and give us hearts of flesh. Ezec. 11. 19.

He will circumcise our hearts. Deu. 30.6

And though there will be some *reliques* of *reluctancy*, and *tentations* left in them, *eiunt quasi non sint*,

They shall remain but for a *Trial*, not *to destruction*. To *stir us up*, not to *ensnare us*. To *minister occasion for a Crown*, not to *make us fall*. Nor to *raign* in and over us.

Now we are to understand that *hard* things are made the *easier* two wayes:

1. By a *love* and *desire* to attain them.
2. By a *hate* to that which oppoleth them.

1. Saint *Augustine* saith, that *labour* and *pains*, in which a Man taketh *delight*, is not any way grievous, but delightful, as that of the *Hunter*, *Falconer*, *Fisher*, and the like: for to compass that we love, either we count it no *labour* at all, or else we take *delight* in the pains: *In amore nihil amari*.

Which may appear in a *Mother*, in bearing and educating of her Children.

In a *wife*, in pains taking with her sick Husband.

In *Jacobs* long service for *Rachel*. Gen. 29.

Which made St. *Paul* cry out,

who shall separate us from the love of Christ? shall tribulation, anguish, or persecution, &c. Rom. 8. 35.

Which caused the *Apostles*, being *beaten*, to *depart* from the *Counsel*, *rejoycing that* Act. 5. 41.

they

they were counted worthy to suffer rebuke for his Name.

This *labour* is also passed the *easilier*, if we consider,

The *love of God to us.*

The *great things he hath done for us.*

Those *greater which he hath promised.*

The *sins wherewith we have offended.*

The *pains which Christ suffered for us.*

Saint *Bernard* saith, The *sufferings* of this life, are not worthy the *punishment* remitted for sinnes past, the *grace* and *comfort* ministred to us for the *present*, or the *glory* to come, which is *promised.*

2. We are not to set our affections on this *world*, but to *hate* it, in respect of the *opposition* it is in, to our service of God; The *love* whereof (if we take not heed of it) *infatuateth* us, making us to take that for *good*, which only *seemeth* so.

Now there are divers *reasons*, why we should *wean* our selves from the *love* of it.

1 It is *Transitory*,

No happiness in it of *continuance*, which daily *experience* proves. In some men preferred to *honor*, and others *married contentedly*, yet dying soon after.

But admit our lives were of a thousand years, what were they, being compared to *eternity*?

Eccl. 11.8 *Though a Man live many years, and in them all rejoyce, yet he shall remember the days of darkness, because they are many. All that commeth is vanity.*

Baruch 3. 16. *where are the Princes of the Heathen, &c.*

All are but *shadows, dreams, smoke.*

Take Saint *Hieromes* Meditation on this point, *Nihil puto in seculi hujus confusione esse*

esse perpetuum, sed omnia præterire & fluere. Quæ qui consideraverit, cadit super faciem suam, intelligens quam procul sit à Majestate Dei, & flectet genua ad Patrem in nomine Iesu Christi.

I conceive, that there is nothing perpetual in this confused and disordered life, but think that all things are transitory, and passe away. And whosoever duly considereth this, falls upon his face (knowing how farr he is distant from the Majestie of GOD) and will bend his knees to GOD the Father in the name of Iesus Christ, and crave to be dissolved.

2. It is *miserable.*

Besides the *brevity*, many *miseries* accompany it.

No year, day, nor hour, but hath his *misery.*

One sues thee for thine *estate*; Another layeth wait for thy *life*; A third wrongeth thy *good name.*

Evil *children* vex thee, if thou have any.

If thou hast none, thou art grieved for the *want.*

Thy Wife *unthaſt*, and *unquiet*, disquiets thee.

Thy *friends death* discomforts thee.

One loseth an *eye*; Another an *arm.*

One is slain by a *fall* from his horse; Another perisheth by *water* or *fire.*

So that the *miseries* over-ballance the *joyes*: Then I would know what *felicity* is in it?

Saint *Augustine* describes them at large, *Plena sunt omnia laqueis, plena periculis:*

incitant cupiditates, insidiantur illecebræ, blandiunt lucra, damna deterrent; amaræ sunt obloquentium linguæ, nec semper veraces sunt ora laudantium, &c.

All things are full of snares, full of dangers: concupiscence tickleth, allurements lie in wait; gain flattereth, losse terrifieth; slanderous tongues of some are bitter, and the praises of others are not alwayes true, or pleasing to me, &c.

3. It is *sinful.*

All the actions *of it*, and of all that live *in it* being so.

In it you may see the *Innocents* afflicted, the *guilty* acquit, the *good* despised, the *evil* preferred.

Psal. 14. 3, 4. *The Lord himself looked down from Heaven upon the children of men, and found them all abominable, none to do good.*

Ose 4. 1, 2. *No truth, mercy, nor knowledge of* GOD *in the land, but swearing, lying, killing, and whoring.*

If the Devil be *Prince* of the world, what goodnesse can be expected in his Dominions?

4. Lastly, it is *Deceitful.*

It *seems* to be that *it is not*: *promiseth* that *it gives not.*

Out of the *pleasures* thereof, arise many *sorrows.*

Children bestowed, bring *cares.*

Honour enjoyed, brings *emulation.*

Wealth encreased, brings *fear.*

Offices possessed, bring *envy.*

Unlawful pleasures used, bring *diseases.*

If the World *flatter* thee, it is but to *deceive* thee.

If

If it *exalt* thee, it is but to *cast* thee *down* headlong.

If it make thee *merry*, it is but in short time after to *vex* thee the more.

Extrema gaudia luctus occupat.

Si spes nobis in vita non esset relicta, quam de vita futura concipimus, non multùm hic mundus ab inferno distaret. S. Bern.

If we had not here some hope left to us, which we conceive of the felicity of the life to come, there were little difference between this world and Hell it self.

Therefore (to end this first point) *love* it not: for *He which loves it, hath not the love of God in him.* 1 Jo. 2. 15.

But settle your affections on high, on God alone, in whose *service* consists true *happinesse.* Colos. 3.

No *Creature* can be fully at *rest*, till it attain to the *end* for which it was *created*, but is *restless* till then. Now *God* is the *object* of Mans *happiness*, and the end of his *felicity*.

Nothing can satisfie Mans heart, but *God*, nor can it be at *rest*, (though it possesse the whole *world*) till it return to him. The *nearer* to *him* the *quieter*.

No Man hath perfect *blessednesse* in this World.

Vanitas vanitatum & omnia vanitas, said *Solomon*, who had his hearts desire as much as any. Eccles. 1. 2.

Usquequo filii hominum? How long will ye have *pleasure in vanity*, in the things of *this life*, *follow lies*, in the false *appearance* of them? Psal. 4. 1.

The World is a *Hypocrite*, covers his defects.

It is a *Harlot* that beats her lovers out of doors, when their money is spent.

I will conclude with Saint *Augustine*, *Mare, terras, & omnia percurre, scrutare universa, & ubique miser eris, nisi ad Deum refugeris.*

Travel over sea and land, and search all places, yet shalt thou be miserable and wretched every where, except thou have recourse to God.

And in *Gods service* all good is to be found:

If thou desire *profit*:

1Cor.2.9. *Eye hath not seen, &c. what God hath prepared for them that love him.*

If *length of dayes*:

Pro.3.16. *Length of dayes is in his right hand.*

If *pleasures*:

Pleasures for evermore.

If *honour*:

Ps.112.6. *The Just shall be had in everlasting remembrance.*

Them that honour me, I will honour.

119.1. *Blessed therefore are they which are undefiled in the way, & walk in the Law of God.*

119.2. *Blessed are they which keep his Testimonies, and seek after him with their whole heart.*

II. The second part of *Gods service* in general, is, *To avoid that which he forbiddeth*, that is, *Sin*.

The definition whereof, and how it cometh, you shall have out of St. *Gregory*.

All *sin* is committed *gradatim*, by three *degrees*.

1 By *Suggestion* of the *Devil*.

2 By

2 By *Delight* of the *Flesh*.

3 By *consent* of the *Spirit*.

1 For when the malicious *Spirit* suggesteth *sin* in the mind of Man, if no *delight* in it follow, *sin* is no way acted.

2 But when the *flesh* beginneth to *delight* in it, the *sin* is begun to be in the *birth*.

3 Then, if a Man descend to *consent*, upon deliberation, then it is plain that *sin* is committed.

So that in the *suggestion* is the *seed*, in the *delight* is the *nourishment*, and in the *consent* is the full *accomplishment*.

Now as *vertue* and *goodnesse* is for divers respects to be followed: so *sinne* is to be avoided for many reasons:

Because *God* hateth *sin* and *sinners*. 1

The *Psalmist* calleth *sinners Gods enemies*. Ps. 37. 20.

The ungodly and his ungodlinesse are both hated alike of God. Sap. 14. 9.

Your iniquities have separated you from God. Jer. 5. Esa. 59. 2.

His hate may appear by the continuance of it.

He visiteth the wickednesse of the Fathers upon the children, in the third and fourth generation. Num. 14. 18. Exod. 34. 7. 20. 5.

Seeing thou hast forgotten the Law of thy God, I will also forget thy children. Hos. 4. 6.

By *withholding* good things from them.

I will hide my face from them. Deu. 32. 20.

I will take away the hedge of my Vineyard. Esa. 5. 5.

I will not feed you. Zac. 11. 9.

Hos. 5. 12. *I will be to Ephraim as a Moth.*

3 By the severe punishment of offenders from time to time.

Esa. 42. 14. *who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, because we have sinned against him?*

Gen. 3. *For sin God drove our first Parents out of Paradise.*

The Angels from Heaven.

19. *Sodom and Gomorrha was consumed by fire.*

7. *The whole world by Deluge.*

God drowned Pharaoh and the Egyptians.

Num. 16. *Destroyed Corah, Dathan, and Abiram.*

Levit. 10. *The two Sons of Aaron, and of Heli.*

1. Sam. 4. *Ananias and Sephira.*

Acts 5. *Jerusalem his own City, and of Exodus.*

Luc. 23. which went out of *Egypt*, onely two came into the Land of promise.

2 Because God heareth not the *prayers* of the wicked.

Esa. 1. 15. *when they stretch out their hands, he will hide his eyes from them, and though they make many Prayers, he will not hear them.*

Job 25. 9. *God will not hear their cry, when trouble cometh upon them.*

Ps. 66. 16. *If I incline my heart unto wickedness, the Lord will not hear me.*

Job 35. 12. *They shall cry, but he heareth not.*

Prov. 28. 9. *He that turneth his ear from hearing the Law, even his prayer shall be abomination.*

Esa. 59. 2. *Your sins have hid his face from you, that he will not hear.*

Lam. 3. 44. *Thou hast covered thy self with a cloud, that our prayers should not pass through.*

Eze. 8. 18. *Though they cry in mine ears with a loud*

voice, yet will I not hear them.

And therefore the *hope* of the *wicked* in *Gods Mercy* is *vain*, seeing he refuseth to *hear* them.

Their *hope* is but like the *dust blown away with the wind.*

Or a *thin froth* driven away with a storm.

Or a *smoke* dispersed with a tempest.

Or a *guest* that tarrieth but a day.

Because the *wicked* live in *bondage, in slavery to sin.* 3

For *sin* is a *Tyrant*, tyrannizeth over his followers. He that committeth *sin*, is a *servant* to *sin.*

To the *Instigators* of it,

The { *world.* / *Flesh.* / *Devil.*

And the *flesh* serveth the two other by *sensuality*, *Appetitus Sensitivus.*

By which the wicked (as the Apostle saith) *are sold under sin*, as *slaves* in a *fayr.* And this made *Solomon* infatuated with his *Concubines.*

It infatuates the *Adulterer* with his *Adultery.* The *Covetous* with his *Riches.* The *Ambitious* with his *Honour.* The *voluptuous* with his *pleasures.* It made *Amnon* commit *Incest.* 2 Sam. 1,

And this cometh by *privation* of *Grace* which should bridle their *affections*, and by letting loose their *appetites*, which are

like { *Devouring beasts.* / *Blood-suckers.* / *The pit unsatiable.*

4 Because they are in *continual trouble*, like the *raging Sea* that cannot rest,
Esa. 57. 20. whose *waters cast up mire and dirt*.
There is no peace to them.

21 4. Their passions are *concupiscible* and *Irascible*.
If the *first* cannot obtain what it would, the other *is* troubled. And by these two the whole man is disquieted.

Jam. 4. 1, 2. *From whence are warrs and contentions amongst you? are they not hence? even of your own concupiscences, which fight in your Members? for ye lust and have not.*

2. No peace in their *consciences*.
Conscientia Improbornm improbis ipsis adversatur; The Conscience of the wicked is even an adversary to the wicked himself.

An evil Conscience makes men fear *shadows* where no fear is.
Mala Conscientia terret vel audacissimum; An evil Conscience is terrible even to the boldest and hardiest man.

Pro. 28. 1. *The wicked flee where none pursueth.*
Job 15. 21. *The sound of fear is in his ears.*
Timor Divina dispensatione malos comitatur.

They have five *thorns* pricking them.
1. The *enormity* of their *sin*.
2. The *offence* done to others, crying like *Abels* blood.
3. The *infamy* which followeth *sin*.
4. The *offence* to *God*.
5. The *fear* of *punishment*.

S. Chrysost. Tell me not, (saith a Father) of a wicked man, which fareth *deliciously* is apparelled *costly*, is wealthy in *substance*,

but

but discover his *Conscience*, and there thou shalt find *fears*, *tempests*, and *troubles*, arraigning and executing himself, when none but *God* and his own *Conscience* know his own deeds.

Who hath resisted God and hath peace?

Thou, ô Lord, (saith another) hast so appointed, that the disordered soul should be his own tormentor. S. *Aug.*

What greater punishment (saith a third) *than the wound of Conscience*, which is more to be shunned than death or banishment? S. *Ambr.*

A Man may avoid all things (saith a fourth) but his own *heart*; from himself he cannot flee; where soever he goeth, the guilt of *Conscience* followeth. S. *Isid.*

His Conscience is ever in *pain*.

3. *No peace in this world.*

In regard of the *terror* of *Conscience*, as is said.

Of the *infamy* they receive by it.

Of the *fear* of the pains deserved.

Of the *losse* of temporal blessings.

4. They are without *aid* or *comfort* from *God*.

Afflictions find them *unarmed*, *unprovided* to withstand them.

They have no *footing* to *stay* them, no *hand* to *help* them, nor no *Pilat* to *guide* them: But they are *swallowed* in the *sea* of *tribulations*.

So that while the *good rejoyce*, they *mourn*.

While they *walk dry*, these are *drowned*.

And while they *praise God*, these *blaspheme*.

By the same *fire* of *tribulation*, The *gold* (the *just*) is *tryed*; and the *stubble* (the *wicked*) is *consumed*.

The *Red Sea* drowned the *Egyptians*, and saved the *Israelites*.

5. Lastly, the *end* of the *wicked* is *miserable*.

Their *miseries* doe but *begin* in this world.

Eccles. 10. 12. *And in their death they are heirs to Serpents, Beasts, and worms.*

Act. 8. *They perish as if they had never been.*

Sap. 3. 16. *Horrible is the end of the wicked.*

Evil in *losse* of the *world* their *delight*.

worse in the *separation* of *body* and *soul*.

worst in the *Judgement* of both.

Evil in the *pains* of the *body*; in the *fears* of the *mind*; in the *afflictions* for *losse* of *temporal things*; in the *afflictions* for *want of internal grace*; in the *horror* of the *grave*; in the *remembrance* of *sin* committed; in the *fear* to render an *account*; in the *terror* in *conscience*; in the *terror* for the *sentence*; in the *grief* for losse of time of *repentance*; and *evill* in the *grief* for *ill-spending* it.

When they look *back*, they consider a short life ill spent.

When *forward*, a long time to suffer for it.

They *grieve* for losing the *joy* of *eternity*; for mispending *that time* they had to get it, for changing such *unspeakable joyes*, for such *transitory pleasures*.

Their

Their worm never dyeth, but gnaweth and vexeth for ever.

Dost thou desire then never to be sad? *Live well*, for a *secure conscience* passeth over sorrow *lightly*, and a *good life* hath *joy* ever attending it. *S. Isid.*

To *sum* up all. 1.

Consider the *Motives* which perswade us to his *Service*, in doing that which is *good*.

1. Whereby we have peace with *God*, *our selves*, *our Consciences*.

2. The Comforts in the *Holy Ghost*, who assisteth the *good* with *faith*, to adhere to *Gods promises*.

With *Hope*, to expect the *reward*. *Love* to *GOD*. *Obedience* to his *precepts*. *Humility* in their *actions*. *Patience* in *tribulation*.

3. *Gods readinesse* to *hear* their *Prayers*.

4. Their comfortable *end*.

Then the *facility*, *profit*, and *pleasure* to do well.

By a *love* to *goodnesse*, and *hate* to the *world*,

because it is { *Transitory*. *Miserable*. *Sinfull*. *Deceitfull*.

Et servite Domino in latitia. Ps. 100. 1.

Draw near to him with a pure heart in assurance of Faith, our hearts being pure from an evil Conscience. Heb. 10. 22.

And consider the reasons why wee should *detest sin*. 2.

1. For

1. For *Gods hate* to the *wicked.*
2. For *Gods* rejecting their *Prayers.*
3. The *bondage* of the *ungodly.*
4. Their *troubles* in the *Passions* of the *mind*; their *consciences* in this *world* without *comfort* from GOD.
5. Their *miserable end.*

Psal. 2. 11. Et Servite Domino in Timore.
Deut. 13. 4. *Walk after God, and fear him.*
Heb. 4. 11. 16. *That thou mayst go boldly to the Throne of Grace: Find mercy: And receive help in time of need.*

A

A general Exhortation to Prayer.

OF all the parts of *Gods service*, *Prayer* justly challengeth the *first place*: for, in as much as the best of *Gods children* are subject to many *infirmities*, and even the *just Man falleth seven times a day*, and that *Mans* life (by reason of *sin*) is exposed to many *dangers*, *troubles* and *afflictions*, it therefore behoveth us much, and concerneth us neer, to seek out some remedy, as well to *strengthen* our selves from the assaults of our several *enemies*, that (as much as flesh and blood will permit) we *fall not*; as to *raise* us again when we are cast *down* and dejected, either by the sight of our *sins*, or the crosses and afflictions of this *life*. And in this *distress*, what course shall we think upon to relieve us, or what means shall we find to aid and succour us?

Certainly none other better than that, which GOD himself of his *goodnesse* hath prescribed and commended unto us, and by his *word* hath commanded us to have recourse unto, whensoever we shall be thus afflicted; namely, *Prayer*. *In regard of Gods Precept.*

Call upon me (*saith he*) *in the day of trouble.* Psal. 50. 15.

Come unto me (*saith Christ*) *all yee* Mat. 11. 28.

that

that labour and are heavy laden.

Esa. 55. 6. *Seek ye the Lord (saith the Prophet) and call upon him.*

Jam. 5. 13. *Is any afflicted (saith the Apostle,) let him pray.*

1 Thes. 5. 17. *Be instant in Prayer.*
Continue in Prayer.

Colos. 4. 2

His Promise.

And the better to stirre us to this *duty*, God hath *added* to this *Precept* a *Promise* also; that we shall not lose our labour, or *pray* to him in vain, for *No sooner shall we ask, but he will give*: no sooner *call*, but he will *answer* and *deliver*. Nay, more, for if God perceive but our inclination to pray to him, he will *prevent* us, and before the *petition* is gone out of our mouths, *before we call, he will answer, and while we are speaking he will hear*. We may with *confidence* build upon it, that either he will *give* what we *ask*, or that which shall be more *profitable* to us.

Mar. 7. 7. Jo. 16. 23. Ps. 91. 15. Esa. 65. 24

Example of Christ.

And as we have this *Precept* and *Promise* to provoke us to *pray* to him, So have we the *Example* (not only of all the Saints of God, but) of *Christ Jesus* himself; who (while he was conversant in the flesh upon earth, though he were wholly without spot or blemish, wholly innocent, immaculate, and needing nothing, yet) often and earnestly *prayed*, for our imitation.

Mar. 14. 23. 26. 39. Jo 11. 47. Mat. 1. 35.

The necessity.

Among all the Evangelical *Precepts* or *Counsels*, there is not any one *duty* upon which our *Saviour* more earnestly beateth, or to which with more fervency he inviteth his *Apostles* or *Disciples*, than this

this of *Prayer*. The *necessity* whereof he enforceth (among other places of *Scriptures*) by the *Parable* of the *unjust Judge*, and the *poor importunate widdow*.

And indeed, Mans nature ever since the fall of *Adam*, being become earthly, carnal, and wretched, it cannot keep Gods Law, which is *spiritual*. *Ego carnalis sum*, saith the *Apostle*. Rom. 7. 14.

Again, as long as we live in this *vale of misery*, we being compassed with cares, tentations, and afflictions, have no other means to free our selves from them, than to beg at the *gates of Gods mercy*, (*Ego mendicus sum, & pauper, I am poor and needy, saith the Psalmist*) either for *grace, favour*, and *remission* of sins, or the *mortification* of our *affections*, *spiritual comfort*, or lastly, for *supply* of temporal blessings.

Neither can any so well conceive the *necessity* of this duty, as they who (by the *illumination* of *Gods Spirit*) see the miserable *condition* they are brought into, by reason of *sin*. And what would become of miserable *Man*, if this *help* were wanting, but being *carnal*, be wholly transformed into *flesh*? The contrary effect whereto, *Prayer* worketh in us; for it elevateth us from *earthly* to *heavenly* thoughts, whereby the heat and affections of the flesh are cooled and quenched; *Prayer* being as the refreshing of the *lungs* to the heat of the *heart*, without which *Man* could not subsist.

But admit there were no *necessity* imposed on us to *pray*, yet the *dignity* and *bo-* *The Dignity.*

nour

nour we receive by *Prayer* ſhould incite us to it: for *Prayer* (as a Father well ſaith) *Is a familiar conference with God.* By it, we talk with him (as it were) *face to face.* By other of his graces (as in the *Word* and *Sacraments*) he vouchſafeth to ſpeak to us, by this we have acceſſe and ſpeak to him, for what we ſtand in need of. And what greater *dignity*, what greater *privilege* can be afforded to poor ſinful *creatures* (*duſt* and *aſhes* as we are) than familiarily to talk with ſo great and powerfull a *God*, and to have daily ſo free and eaſie admittance to his *preſence*, to manifeſt our *neceſſities* to him, and to crave his *ſupply* and *ſuccour*? nay more, to become his *houſhold ſervants*, (the *Church* being called his *houſe*) a favour, which King *David* eſteemed the fruition, of *one day*, more than a *thouſand* elſewhere. *Ephr.*

Then, if we conſider the *profit* which ariſeth by the performance of this *duty*, we ſhall be the eaſilier perſwaded to undertake it: for, if nothing elſe quicken us, yet matter of *benefit* doth uſually work with us. And aſſuredly, the *benefit* which ariſeth by it, is, and ever hath been great; for by *Prayer* we doe not onely obtain of *God* all good things pertaining to the ſuſtentation of *this life*, (as the neceſſaries thereof) and the *life* to come (as the gifts and graces of the *holy Spirit*) but we alſo prevent & remove by it, all the *dangers* and *evils* of both lives: as the loſſes and perils incident to this life, and the Puniſhment due to *our* *Benefit.*

ſins,

sins hereafter. *Prayer* enlightneth, purgeth, and comforteth; maketh *tribulations* seem light, breeds fervency, begets confidence in *Gods* mercy, and overcommeth all *Tentations*. Take it away, and take the *Sun* out of the *world*, for without it we wander in *darknesse*. With what *Medicines* did the *Saints* heal incurable *diseases*, cast out *Devils*, raise the *dead* to *life*, tame *wild beasts*, quench the force of *fire*, nay change the course of the *Elements*, and powers of *Heaven*, but by *Prayer*? What should I say more? By it we may do *all things*, without it *nothing*.

If you please, you may take a short view of the wonderfull *effects* which have been wrought, and the *benefits* which have been obtained; and the *punishments*, which have been averted in former times, when recourse was had to *God* by *Prayer*,

By it

The Jewes	overcame	*The Amalekites.*	Exod. 17.
Samuel		*The Philistims.*	1 Sam. 7.
Judith		*Holofernes.*	Judith 13.
The Reubenites		*The Agarens.*	1 Chr. 5. 20
Asa		*The Ethiopians.*	2 Chr. 14.
Jehosaphat		*The Ammonites.*	20.
Ezechias		*Sennacherib.*	2 King. 19.
Manasses was restored to his Kingdome.			15. 2 Chr. 33. 15.

By it

Hanna became fruitful. 1 Sam. 1. 9.

Elias

1 Kin. 18. *Elias obtained fire from Heaven, as also*
James 5. *rain and fair weather.*

By it

Exod. 32.	*The rebellious*	escaped	*Punishment.*
Num. 21. 7	*Jews*		
Jonas 3.	*The Ninivites*		*Destruction.*
2 King. 20.	*Ezechias*		*Death.*
Dan. 3.	*The three Children*		*The fierie Fornace.*
Dan. 6.	*Daniel*		*The Lions.*
Jonas 2.	*Jonas*		*The whale.*
Mat. 8. 25.	*The Disciples*		*Drowning.*
Acts 12.	*Peter*		*Bonds.*
Acts 16.	*Paul and Silas*		*Imprisonment.*

By it

2 Sam. 24.	*David stayed the pestilence.*		
Luc. 12.	*The Lepers were clensed.*		
Mat. 8.	*The Centurions servant was healed.*		
Mat. 9. 20.	*The blind received sight.*		
Luc. 18.			
Mat. 15. 21.	*The Woman's Daughter* / *The Mans Sonne*	were delivered from the	*Devil.*
Acts 28.	*The sick were made whole.*		
1 King. 18.	*The widow of Sareptas sonne*	were revived.	
2 King. 14.	*The Shunnamites sonne*		
Mat. 9.	*The Rulers daughter*		
Acts 7.	*Dorcas*		
Luc. 18.	*The Publican*	obtained	*Remission of sins.*
23.	*The Thief*		*Paradise.*
Acts 7.	*S. Stephen*		*Heaven.*

And

And lastly, that it is the surest *remedy* to the *godly* in time of *affliction*, appeareth by our *Saviours example*, who (when he was in such *straits*, that he said, *Vndequaque tristis anima mea, usque ad mortem*; *My soul is exceeding sorrowfull, even unto death*) went aside, and fell thrice on his *face*, and *prayed*, warning his sleepy *Disciples* to doe the like. Mat. 26. 36. Mar. 14. 34.

Now seeing, that for these respects, *Pray* we must, in the next place we are to consider, *How Prayer is to be made*, that it turn not to sin. *Directions how to pray.*

First, *Prayer* must be made to *God*, and to none other. *1. To God only.*

1. Because *God* hath so commanded. For *Prayer* is a part of his Service and Worship; and *his Service and glory he will impart to none else. Him only shalt thou serve.* And *whatsoever you shall ask of my Father*, not of Angels, Saints, or the like, Deut. 9. 13. Mat. 4. 10. Ioh. 19. 23. 4. 21.

2. In regard of his *Glory* and *Majesty*, wherein he excelleth all others, and ought therefore above all, to be *prayed* unto. Psa. 24. 8. 96. 6. 99. 2. 104. 1. Luc. 11. 13

3. In regard of his *singular Knowledge*; for he knoweth our necessities, better than we our selves. Esa. 40. 10, 12. Psal. 66. 2.

4. In regard of his *Power* and *Ability* to help us. Psal. 17. 6. 18. 6. 103.

5. In regard of his *willingness* and *readiness* to relieve us. Esa. 46. 4. *a* 1 Sam. 1. 15.

6. In respect of the *practice* of all the *Saints*, and of *Christ* himself. *b* Ps. 25. 1. 73. 25. 5. 1.

Obs. (a) *Hanna*, of (b) *David*, of the (c) *Saints*, 77. 1.

c Ps. 22. 4. (c) *Saints*, of (d) *Christ*.

d Mat. 14. 23. 7. In regard of the *absurdity* in *praying* to those which cannot help themselves, much lesse us. For to which of the Saints or Angels can be properly said; *Our Father which art in heaven*, or *hallowed be thy name, &c?* But to *GOD* alone is this service to be done; for he only saveth us, and *besides him is no Saviour*.

Esa. 43. 11. 45. 5.

In Christ. And all this must be done in *Christ Jesus*, without whom, though *Moses* and *Samuel* should intercede, yet *GOD* would not *pardon*, but *destroy*; for as no work of *devotion* can be acceptable to *God* without Him, so our *sins* are so odious, that except our *prayers* be offered by the *mediation* of *Christ Jesus*, they will never be accepted by *God*.

Heb. 4. 14. *We have an High Priest, that is passed into the Heavens, Jesus the Son of God, &c.*

2 In Faith. Secondly, our *Prayers* ought to be made in *faith*, for *whatsoever is not of Faith, is sin*; and whosoever desireth to have good successe in his *Prayers*, ought to *believe*, and not to pray *waveringly*. This *Faith* makes our *Prayers* acceptable; for (*Prayer* being the testimonie of our *faith*) how will our *faith* appear, if we

S. August. *doubt* in our *Prayers*? *Si Fides deficit, oratio perit*. Our *Savjour* said to the Petitioner for his deaf and dumb Son, *If*

Mat. 9. 23. *thou canst believe, all things are possible to him that beleeveth*. And to his *Disciples*; *All things whatsoever you shall ask in Prayers beleeving ye shall receive*. Which lesson

ſon Sr. *James* alſo teacheth, *If any man lack wiſdome, let him aſk of God, &c. But let him aſk in Faith.* Saint *John* ſaith, *This is the confidence we have in him, that if we aſk any thing according to his will, he heareth us.* Saint *Paul* alſo biddeth us, *Come with the ſame confidence that we may obtain mercy.* Iam.2.5,6 1Joh.5.14 Heb.4.16.

In Hope.

Again, as *Faith* is the *foundation* of all *vertues* required in *Prayer*, ſo *Hope*, certain and aſſured, is to be fixed and ſetled in us (when we *pray*) that *God* will perform the *promiſes* which he hath made, and that he will *hear* and grant thoſe things which we ſhall *deſire*, according to his *will*; for the *Devil* is apt to perſwade us, that our *prayers* are in vain, either becauſe *God* regardeth them not, or that it is *needleſſe* to pray to Him, who knoweth before what we want, or that (whether we *pray* or not) all things ſhall come to paſſe as *God* hath decreed, and in theſe *reſpects*, that there is no *profit* in our *prayers*. All which are but *illuſions*, and cleerly againſt the *rule* of *truth*, and *practice* of the *Saints*: *In te ſperaverunt*, ſaith *David*, *Our Fathers hoped in thee, they truſted in thee, And thou didſt deliver them. The Reubenites cryed to God in battel, and he was intreated of them, becauſe they put their truſt in him.* Pſal.22.4. 1Chr.5.20.

Indeed as Saint *Bernard* ſaith, a ſinners *prayers* are hindred two ways, either with too little or too much *light*. He hath no *light* which neither *ſeeth* nor *confeſſeth* his *ſins*, and he too much,

which

which seeing them, *despaireth* of *Gods mercy*. Neither of these can be said to *pray*. How then? The *sinner* ought so to temper his *light*, that he may not only *see* and *confesse* his sins, but *pray* that they may, and *hope* that they will be *forgiven*. For it is in *Prayer* as in *Repentance*, *Nemo potest agere pœnitentiam, qui non speravit indulgentiam*: *No man can truly repent, that hath no hope of pardon for that he repenteth of*: And none can be said to *pray well*, who *hopeth* not of *Gods favour*, in that for which he *petitioneth*.

9 *In Charity.* Gal. 5. 22.

And that our *Prayers* may the better ascend, they are to put on the wings of *Charity*, which is one of *the fruits of the holy-Spirit*. For without this *quality*, our *Prayers* will prove cold, heavy, and lumpish; and will return empty unto us. This *Charity* is two-fold; first, towards *God*; secondly, towards our *Neighbour*.

1. *Towards God*, in keeping his Commandements; for our *Saviour* saith, *He that keepeth my Commandements, is he that loveth me*; and the Apostle saith, *we receive of him, because we keep his Commandements*; that is, we love him so, that we are loth to offend him.

Ioh. 14. 21, 23. 1 Joh. 3. 22.

2. *Towards our Neighbour*, which *Charity* is also manifested two ways.

1. In forgiving all injuries received from him, or by his means, after our *Saviours* rule, *when you stand praying, forgive, if you have ought against any; that your Father also, which is in Heaven, may forgive you your trespasses*. And again, *If*

Mat. 11. 25. 6. 14, 15.

you

you forgive men their trespasses, your heavenly Father will also forgive you: But if you forgive not men their trespasses, neither will your Father forgive your trespasses.

2 Secondly, in praying for his *wants*, and supplying them to our powers, according to Saint *James* direction, *Pray for one another.* And to Saint *Pauls*, *I exhort, that first Prayers, &c. be made for all men.* And to encourage us to relieve them, our *Saviour* pronounceth a *blessing* to all that are charitable in that kind, *Blessed are the merciful, for they shall obtain mercy.* Jam. 5. 16. 1 Tim. 1. 1. Mat. 5. 7.

So that by this we may plainly see, that if we be *uncharitable*, our *Prayers* will be barren, and unfruitfull.

Fifthly, *Humility* must accompany these former *Vertues.* We must acknowledge our selves unworthy to receive any thing; we are not to *arrogate* any thing for any *merit* of our own, but confesse that we are nought but *dust, pollution*, and a *masse of corruption*; that we brought nothing into this *world*, nor have gathered any thing therein, but *uncleanesse.* We must say with *Jacob*, *Minor sum Domine omnibus tuis beneficiis, I am not worthy of the least of all thy mercies*: And with the *Publican* (whom our Savior commended to us for a pattern) deny our own unworthinesse to deserve any *favour.* Which *Humility* of his (as appeareth by that *story* or *parable*) made his *prayer* more acceptable to *God*, than the *vaunting* and *boasting* of the proud *Pharisee.* And with *David* saith, *A broken and contrite heart,* *In Humility.* Gen. 32. 10. Luc. 18. Ps. 51. 17.

O God, thou wilt not despise. And the
Ecclus. 35 17. *Son of Syrach, The prayer of the Humble peirceth the Clouds.* And lastly, the *Vir-*
Luc. 1. 52. *gin Mary, He hath exalted the Humble and meek.*

This *Humility* is likewise two-fold,

1. Of the *Spirit.*
2. Of the *Body.*

1 For by the *first*, we acknowledge the impurity of our *souls*, & confess our selves wicked, miserable, and wretched in our own eyes, and that our strength is not worth the boasting of; which kind or manner of *prayer* hath ever wrought effectually with *God.* The Prophet *Esay*
Esa. 66. 2. witnesseth it, *To this man I look, even to him that is poor and of a contrite spirit.* And the Psalmist testifieth how propense and propitious GOD is to such kind of *petitioners.*
Ps. 34. 17. *The Lord is nigh to them that are of a contrite heart, and will save such as are of an humble Spirit.*

And the blessed *Virgin* acknowledgeth that she found the fruits of her *Humility,*
Luc. 1. 48. *He hath regarded the lowlinesse of his Handmaiden.*

Secondly, we are to use an *outward gesture*, answerable to our *inward devotion*: We must manifest our *Humility*, by a reverend *posture* of the *body* too. God is as well Creator of the *body* (which is the *souls temple*) as of the *soul*: and therefore expecteth to be honoured by both. And as it is not to be denyed, that the *inward affections* are to be regarded in the prime place; yet it will not be unnecessary

sary to observe with what *postures* the *holy* men in *sacred* story powred out their *petitions*: *Abraham* (speaking to *God*) *fell on his face, and bowed to the ground.* Gen.13.2.
Solomon, at the dedication of the *Temple*, *stood before the Lord, and spred forth his hands to heaven.* 1 K. 8.22.
The *Publican stood and smote his brest.* Lu.18.13
Moses held up his hands to heaven. Ex.17.11.
Daniel, Stephen, Peter and *Paul kneeled.* Dan.6.10.
David kneeled and lifted up his eyes. Act. 7.60.
Lastly, our *Saviour Christ* (every one of whose *actions* ought to be a *rule* to us) sometimes *fell on his face*, sometimes *kneeled*, and sometimes *lifted up his eyes when he prayed.* 9. 40. Ps. 95.6. Mat.26. 39. Lu.22.41.

Not that *Gods worship* is *absolutely* or *universally* tyed to these outward *Ceremonies*, but that they serve to stir up the inward *intentions* and *affections*; for while we *kneel*, and lift up our *eyes* and *hands* to Heaven, we shew our *humility*, and declare our ardent *desire* and *confidence*, that all our aid and help, we expect from *God*, and none else. Therefore, the acts of *humiliation*, of *casting dust on their heads, putting on sack-cloath, renaing of garments*, mentioned in *holy writ*, are there set down to no other purpose, but to make their *Humility* that used them appear, and to be *a patern* for us in after times. Neither is it without reason, that Man (being a *creature* consisting of *body* and *soul*) should serve his *Creator* with both, which makes us a perfect *Holocaust* or *Sacrifice*. Ioh.11.41

And as we have yeelded our members servants to uncleanesse, and to iniquity unto Ro. 6.19.

to iniquity: so we should yeeld our members servants to righteousnesse, unto holinesse.

And to this reverend *gesture* of the *body* must be added the *uncovering of the* 1 Cor. 11. 4. *head. Our heads must be bare,* and we must not *pray* so familiarly, as if we were speaking to our *equals*; For the *higher* and more eminent the *person* is whom we *petition*, the more *reverend* and submisse ought our *behaviour* be to him in our *petitions*.

In perseverance, In the next place, we must resolve with our selves, not to be impatient of *delayes*, (as we call them) if God seem not to hear us presently. But we must *pray* with *perseverance*. Our *Saviour* himself (immediatly after he had prescribed to his *Disciples* that absolute form of *prayer*) taught them also (and us in them) the effects of this *vertue*, by the *Example* of Luc. 11. 8. the *friend which came in the night to borrow Loaves*. And shortly after by that of the 18. *importunate widdow*. Which effects also Ps. 40. 1. *David* and the *woman of Canaan* felt: Mat. 15. 28 wherefore, not without good reason did Col. 4. 2. St. *Paul* so often counsel this *assiduitie* 1 Th. 4. 17 and fervency in *prayer*.

And though we make our *conclusions* by *events*, (which we usually take notice onely by) that *God* is not *moved* by our *prayers*, nor we *bettered* by them, we must resolve, that the fault is ours, and not *Gods*, for either we ask *things* not to be prayed for,

Or coldly, not intending what we desire.

Or

Or not with due *reverence* and *patience*.

Or else GOD yeeldeth not, either to inflame our *zeal*,

Or to set an edge on our *desires*,

Or to *humble* us,

Or to *prove* us by *adversity*, as well as by *prosperity*,

Or to try whether we *serve* him for our *own ends*, or his *glory*,

Or else the *time is not come* which he knoweth meetest to *grant* what we *pray* for.

Elias being persecuted by *Jezabel*, prayed, that GOD *would take away his life*, which GOD granted not presently, yet afterward, *took him into Heaven*. 1 Ki. 19. 4. 2 Reg. 2. 11.

Deus multos non jam exaudiat ad voluntatem, sed paulo post ad salutem; God hears not many men presently according to their desire, but after a while he gives ear to them, to their good and salvation. S. Bern.

Therefore we must not give over at the first, second, or third time. For no doubt, but he which said, *Ask, and ye shall have*, will also give what he promised, when he thinketh expedient that we should *receive* it. Luc. 11. 9.

O tarry thou the Lords leisure, saith *David*. And let not us prescribe to *God* either *time*, *place*, or *manner*, but in all *modesty*, *humility*, *patience* and *perseverance*, attend his good *pleasure*. Ps. 27. 14.

Three other *qualities* there are, which seem to depend upon this last *vertue* of *perseverance*; for, as the *difficulty* to *pray* aright ariseth of three causes, *Fervencie*, *Diligence*, *Attention*.

1 The *Corruption* of our nature depraved by *sin*.

2 *Evil custom* or *habit*, in suffering our hearts to wander when we are at our *Devotions*.

3. *The malice of Satan*, who (out of his inveterate hate to mankind) intangles *our thoughts* with other matters, when we should intend this *act*.

The *remedies* therefore fit to oppose these, are,

1 A *fervent* desire to the *action*; for what we *zealously affect*, we *soonest compass*.

2 *That we be diligent* and courageous to overcome all *difficulties*; for as all *Creatures* have a *concupiscible* nature, to obtain *things necessary to preservation*, so have they an *wascible*, to resist all *obstacles* which may be to their *detriment*. It must not be with us as with the Sluggard, *Vult & non vult*, have a *desire* to it for the *excellency*, but *give it over* for the *difficulty*. Prov. 13.

3. *That we be attentive* to what we are doing, and keep our *hearts* from vain and wandring *cogitations*, *Omni custodia serva cor tuum, quia ex ipso vita procedit*; *Keep thy heart with all diligence, for thereout cometh life*; for as our *heart* is, so will all the *actions* be which proceed from it. Prov. 4. 23.

For it is not a chill and cold *perseverance*, or expectation, that will serve our turns to prevail with God, but a *fervent spirit* to pursue the same. For God heareth not (at least regardeth not) as not loud crying, long babling, or many tautologies or repetitions, so neither cold, faint, and drowsie *prayers*, (not intending or min-

minding what we pray for) which proceed onely from the lips: but it is the *affection*, and zealous desire of the devout, mixed with *sighs, tears, and groans, not to be uttered*, which move, and prevail with him. For God (being a *Spirit*) looketh to be worshipped in *Spirit*. To which purpose it is that our *Saviour Christ* adviseth us, when we *pray, to enter into our Closets*, and *to shut the door*: intimating to us thereby, that (we being alone, and privat) should cast away all publique wandering, and worldly thoughts, which trouble our *devotions*; and hinder us from *lifting up our hearts unto God*: and wholly, fervently, and considerately, bend our thoughts and desires unto him. And these retired *Soliloquies*, and private Meditations & conferences between God and our *souls*, and between our *selves* and our *souls*, have ever been much approved by the *Ancients*. *Our prayer* (saith an antient Father) *ought to be in such manner, as Hanna's was. She wept and pray'd, and her lips only were perceived to move. Let every one hear this, and imitate it; especially they, who with extreme babling, without all modesty, yet with lowdness of voice, make their prayers. Let us therefore pray with sighs and groans: But withall taking heed (as much as we can, with Gods assistance, and our own endeavours) that in the time of our prayers, no extravagant thought steal upō us, lest happily we have one thing in our hearts, & another in our tongues.* And to this purpose also speaketh S. *Basil, All our prayers ought to be made, not*

Rom 8. 26.

Mat. 6. 6.

Ephr. Syr. 1 Sam. 1.

Basil serm. in Martyr. Iulittam.

in syllables, but in the hearty affection of the soul. For how do, or can we think, that God will give us that for which we *pray*, when by our behaviour and gesture, our faint and weak sollicitation, we seem to him, that either we do not *want* what we *pray* for, or, that he will upon every slight and cold *motion*, be perswaded to give us what we *desire*? Or how can we expect to be heard of God, when we our selves (not being serious in our *devotions*, but diverted with other *phantasies*) hear not, nor know what we do *petition* for? The *wise man* therefore, giveth us good and wholesome Counsell in this matter, *Before thou prayest, prepare thy self, and be not as one that tempteth the Lord.*

Eccl. us, 18 23.

Our *prayers* therefore must not proceed from the *lips* only; for no man can assure himself that God heareth his *prayers*, who is so *careless*, and his *thoughts* so *wandring*, that he knoweth not himself what he *prayeth* for.

Of the Time and Place for PRAYER.

The time.

TAke a little taste of the *Time when*, and the *Place where* our Prayers are to be offered up to GOD.

1 Th. 5. 17 Col. 4. 3. Eph. 6. 18. Lu. 21. 18. Nu. 28. 3.

For the *Time* in general, the Places before-named, do, & may direct us. *Pray without ceasing. Continue in Prayer.* And *pray always.* More particularly, *Twice a day* (that is, Morning and Evening) *the*

Sa-

Sacrifices were to be made. David prayed *thrice, In the Evening, Morning,* and at *Noon-day*: And *seven times in a day. Daniel* prayed *thrice. In the morning before day* a *Christ* prayed. *David* prayed b *early.* c *The Apostles at the third hour of the day.* d At *the sixth hour.* e *The ninth hour.* And *David* at f *midnight.*

For the *Place. In all places* saith g God. *Every where,* saith h S. *Paul. Christ* prayed in i *the desart. On* a k *Mountain.* l *In the garden.* m *Isaac in the field.* n *Peter* prayed *on the house-top,* or *tarris.* o *In the Congregation,* saith *David.* To the *Temple* went p S. *Peter,* S. *John,* and q S. *Paul.* And *Christ* bids us when we would be private in *prayer,* and not be molested, *to go to our* r *Closets.* So that it appeareth, that there is no *Time* nor *Place* unseasonable, to offer up our *prayers* unto God, as occasion shall be offered, though the chief *place* for privat *prayer* is our *Closet,* & for publike the *Temple,* where one may stir up another by *example,* and where we ought to make *publike confessiō* of our *faith,* and give *publike thanks* for Gods *benefits.*

a Mar.1.35
b Pſ.63.1.
c Act.2.15.
d 10.9.
e 3.1.
f Pſ.119.62
The place.
g Exo.20.24.
h 1 Tim.2.8.
i Mat.1.35
k Mat.14.23.
l Mat.26.36.
m Gen.24.63.
n Act.10.
o Pſ.111.1
p Act.3.1.
q 22.17.
r Mat.6.6

How to pray aright.

To pray aright.

But it may come to paſs (though we be prepared and fitted with all the former *circumstances*) that we may *pray,* & not be *heard,* if (in the laſt place) we do not carefully conſider to *pray* for thoſe things, which are fit and requiſite for *God* to give, and for *us* to receive. For as Saint

Jam. 4. 3. *James* saith, *Many times we ask, & receive not, because we ask amisse.* For our better *instruction* therefore, we are to consider, that there be two sorts of *Blessings* to be required of God: first, *Spiritual*, secondly, *Temporal.*

Spiritual Blessings. 1 The first part pertains to Gods own *honour*, and the *good* of our own souls; as *Faith, Hope, Charity, Thankfull hearts, Remission of sins*, and other of the same kind, which are meerly *spiritual* and *heavenly.* And these Blessings we may, (without doubt) *safely* and *confidently* begg at GODS hands, and he will not *deny* them.

Temporal. 2 The second, are *temporal* and indifferent; as *Riches, Honor, Health, Peace, Seasonable times, Children*, and the like. And these are not to be *prayed* for, but (according to *Christs* pattern of *prayer*, with *thy will be done*, or, (according to Christs *practice*) with a *not as I will, but as thou wilt*: or with the *Leaper in the Gospel, Lord if thou wilt, thou canst make me clean.*

Mat. 6. 10. 26. 39. Mat. 8. 2.

S. Bern. serm. 5. in quadrag. Saint *Bernard* disposeth these into three heads: *two*, for blessings of this life, for the *body*, and *soul*; and the *third*, for the *life to come*: and in *praying* for these, he giveth three *cautions*, with his *Reasons*: First, that our *prayer* for *Temporal blessings*, which the *body* wanteth, be restrained to things *needfull*; because many times we *pray* for things *superfluous*, to satisfie our *pleasures.* Secondly, that our *petition* for the Graces of the *soul*, be free from

from *impurity*, becauſe we oftentimes deſire to have them for *Oſtentation*. Thirdly, that our requeſt for the bleſſing of *Eternal Life*, be in all *Humility*: becauſe many require it at Gods hands, as preſuming upon their own *merits*.

Our *Prayers* being thus qualified being preferred onely to God, in *Faith*, *Hope*, *Charity*, with God and our *Neighbour*, *Humility* of *body* & *ſoul*, *perſeverance*, *fervency of Spirit*, our *ſoules* and *bodies* attending to what we *pray* for, *and in due time and place*, *praying aright*, both for *temporal* and *ſpiritual* bleſſings, we ſhall (no doubt) by the mercy of God, through the mediation, interceſſion, and merits of *Jeſus Chriſt*, obtain (in his good time) all things which ſhall be *needful* and *expedient* for us.

Prayer divided into parts.

Devotions and *Prayers*, are either *private* or *publike*.

1 *Private prayers* are, whereby every particular Man *prayeth* to God, for thoſe things which he *wanteth*. In which kind of *devotion*, we ought at all times to exerciſe our ſelves, becauſe at all times we ſtand in need of Gods particular aſſiſtance: and therefore, we are tied or limited herein, neither to *time* nor *place*; for whether it be in the *night*, or *morning*, *mid-day*, or *evening*, at *home* or *abroad*,

in the *City* or *Country*, in our *beds* or at our *work*, if we call upon him *faithfully* he will *hear* us.

2. *Publick Prayers* are whereby the whole *Congregation* meet in a *place*, dedicated to *Gods* honour, as well to *praise* his *Name*, as to pray for those things which shall be *needfull*. For although Christians ought to *pray privately*, yet ought they not in the mean time to neglect the *publike* worship and service of *God* in the *Church*. For from the beginning it was held and observed as a *duty* required; and therefore, before the erection and dedication of *Temples* and *Churches*, the *Patriarchs*, and holy men erected *Altars* in certain places, where at *set times* of the day, they might offer *Sacrifices*, and *publike Prayer* to God. In the second of *Ioel*, you shall find a *set* and *prescribed* form of *Prayer* for the *Minister* to use, together with the *place*, and the *Congregation* that were to *assist*. In the *New Testament* also, our *Saviour Christ* himself (to encourage this holy *duty* of *publike Prayer*) hath promised his *presence* amongst those that shall be assembled and gathered together after this manner. Therefore, whosoever shall neglect these *publike* assemblies, sheweth and discovereth thereby, how little he regardeth *Christs* company or presence.

Ex.29.39. Ioel 2.

Mat.18. 20.

These *Prayers* are also distinguished into these *parts*.

1 *Invocation.*
2 *Confession.*
3 *Thanksgiving.*

In-

Invocation consisteth of 1

1 *Petitions* for the good of our own { *Souls in* } *Spiritual* } *things.* { *Bodies in* } *Temporal* }

2 *Intercessions*, either in *praying* for the *good* of others, or against the *evil* of others.

3 *Deprecations* against *evil*, { *Spiritual*, *Temporal*.

Confession is threefold. 2

1 Of our *Faith*.
2 Of the *Glory of God*.
3 Of our *own sinns*.

Thanksgiving is either { 1 *For deliverance from evil.* 2 *For benefits received.* 3

To these may be added *Imprecation*, either 4

1 Against the enemies of God { *incorrigible* and *irreconcileable.*
2 Against the enemies of our Souls.

So that these *rules* be observed.

1 That it be not used for *private hate* or revenge.

2 That we *rejoyce* not in any mans *destruction*.

3 That we aim at their *correction*.

The

The use of the Lords Prayer

BEcause that our *Saviour Christ* hath taught us how to *pray*, and hath put the very words (as it were) into our *mouths*, which we should use in *praying*, I think it necessary to begin with the same, which he hath left unto us.

1 In respect of the *Excellency* of the *Author* of it, who was no lesse than *God*.

2 In respect of the *perfection* of the *work* it self, (*the Prayer*) for it comprehendeth in it *petitions* for al things which we stand in *need* of.

3 In respect of the *Efficacy* of this *prayer* in *working*; for it cannot chuse but prevail and *work* much with God; for none knew the mind and disposition of God, better than he which composed it, which was God.

And let it not lose any part of the *due praise* which belongeth to it, in regard of the *compendiousnesse*, or *shortnesse* of it; for it deserveth the more *honour*, because though it be *short*, yet it is also *copious* and *plentiful* in *matter*, and therefore the more *absolute* and perfect.

It is not therefore without cause that the *Ancients* have given so many excellent *Attributes* to it.

As the Abridgement of the Gospel and our Faith.

The interpretation of our desires and hopes.

The

The very bond of Charity.
And an inexhaustible Treasury.

Yet let not any Man think, that our *Saviour* prescribed us this *Prayer*, as that we should use no other; but be tyed to the very *words* contained in it: but this we must conceive, that he made it to bridle our *desires*; that though we make our *Petitions*, and frame them according to our several *necessities*; yet, to keep us in *compasse*, that we exceed not the *limits*, nor vary from the *extent* and *bounds* of this *prayer*.

The use of it is *two-fold*.

2 That we might be instructed by it, what is necessary in *general* to require of God, and not without need, seeing we (being naturally blind in spiritual things) know not what is fit to *ask*; and many times we crave those things (as *Zebedees* Children did) which are unworthy both of God and our selves, and might prove hurtfull also to us, if they should be granted. And therefore (under certain general heads) he hath bounded the desires of the *flesh*, and taught us after what *manner* and *rule* we should square all our *petitions*. For whatsoever we shall *desire* against the directions therein contained, disagreeth from the will of God, and therefore is neither *good*, *holy*, nor *profitable*. Mar. 20. 21.

2 That we may be able thereby to conceive, frame, and make all our *prayers* according to our several *necessities*, and after that *Petition* which fitteth us, as our occasions shall alter.

The

The Lords Prayer Analysed.

Our Father

A *Father*, not a *Lord*.
One being a name of *love*.
The other of *dignity*.
A *Father*, not a *Judge*.
One being a name of *Goodnesse*, *Comfortable*.
O Nomen, sub quo nemini desperandum!
The other of *Power*, *Terrible*.

Ro. 9. 19. *Who is able to resist his Power?*

Father

It is too proud a *salutation*; For how mean are we?
By *Nature*, Dust and Ashes.

Ge. 18. 27. By *sin*, Bondslaves to Satan.
So much are we below him.
Who then durst be so bold as to call thee *Father*, but that *Christ* did command it?
For exceeding great is thy *Majesty*.
And exceeding *great* is our *poverty*.

Ps. 57, 5. 113. 4. *He is exalted above the heavens, and his glory is above all the earth.*
He humbleth himself when he beholdeth the things in heaven.

Iob 13. 25. And we are but *wormes*, and *leaves*, *driven to and fro with the wind.*

Ps. 78. 40. *A wind that passeth away and commeth not again.*

Yet we are bold to call thee *Father*; for we come not of our selves, thy Son *Christ* hath taught us the *form*. Take no-

notice of the *words*, they are thy *Sons*.

1 *Father* of all *Creatures* In their *Creation*. *Preſervation*, *Governing*.	*Father*.
2 Of *Mankind*, which *he formed after his own Image*.	Gen. 1. 26 9. 6.
Other *Creatures* are but as a *ſhadow* to *Man*. For he endued him with *underſtanding*.	
And the *Creatures* not ſo.	
To *him* he gave *precepts* to order his life.	
To the *Creatures* only by blind inſtinct.	
He was *created* in the condition of a *Son*.	
The *reſt*, but as *bondſlaves*.	Eph. 1
3 Of *Chriſtians*, more eſpecially by *Grace*, *Regeneration*, and *Adoption by Jeſus Chriſt*, *his* Son.	Iam. 1. 18. 1 Pe. 3. 23.
A *Father*, but what *Father*?	*Father*.
There is no *Father* like unto thee.	
When my Father and Mother forſake me, then the Lord taketh me up.	Pſ. 27. 12.
Thou art our Father, though Abraham be ignorant of us.	Eſa. 63. 16.
Can a woman forget the fruit of her womb, &c. yea, they may forget, yet will I not forget thee	49. 15.
A moſt *indulgent Father*, to whom the *Prodigal Son aroſe and went*. Whom the *inſolvent ſervant beſought*.	Lu. 15. 18. Mat. 18. 26.
Though thou be a *diſpleaſed Father*, yet a *Father* thou art. Though I be a *waſt-*	

full

full and *disobedient Son*, yet a *Son* I am. Though I have lost the *ingenuity* of a *Son*, yet thou hast not lost the *compassion* and *love* of a *Father*.

Father.
2 Cor. 1. 3. A *Father* of *Mercies*.
Whom we find so to be,
By his *inciting us to good.*
Confirming us in it.
Pardoning our sins.
Delivering us from tentations.
Reclaiming us from sin.
Crowning us with blessings.

1 If then *thou* be *our Father*, *we* are *thy Sons*.

1 Joh. 3. 1. How *great*, what manner of *Love hast thou bestowed upon us*, *that we should be called the sons of God*?

2 If *thou* be our *Father*, and *we* the *sons of God*, how great is the *honour*, that we are as it were Gods?

3 If *thou* be our *Father*, then are *we brethren*.

Heb. 2. 12. to { *Angels* / *Saints* / *Christ* / *Himself* } as also to { *Men.* / *Mean men.* / *Poor men.* }

And how *great* ought our *love* to be? Let no man therefore *extoll* himself above his *brethren*, nor be ashamed to call any man his *Brother*, whom God hath vouchsafed to call *Son*.

4 If *thou* be our *Father*, how great is our *Hope*? what are we to *expect* from thee?

Mat. 7. 11. Even all things which a *Father* giveth to his *Children*.

What

What are *we* to render unto *thee*?
Even all *duty* and *obedience* belonging to *Children*: that thou mayst not *repent thee*, nor *we be unworthy*, either of our *Creation* or *Adoption*.

Our

It is not without some *reason* from our *Saviour*, that the words *Mine* or *I*, are not to be found in this *prayer*.

Our, is a word *charity*, and *unity*. It is not *My Father*, as if God were any mans *peculiar*, but *our Father*, the *Father* of *all*, as he properly is, through, and in *Christ*.

Our *prayers* are most *powerfull* with God, when we expresse in them a *fellow-feeling* of the *Necessities* of our *Neighbours*, and *sympathize* with them in their *misery*. This is *Charity*.

Let every one of us therefore be as willing and carefull to *pray* for *others*, as well, and as heartily as for *himself*; considering that in so doing, he *prayeth* for *him*, whom *Charity* hath made as *himself*.

Christ bare us and all our sins in his body. 1 Pet. 2. 24
Let *us* do the *like* to one another in *word* and *deed*.

For our selves, *necessity* compelleth us to *pray*, *My Father*. For our Brethren, *Charity* inviteth us to *pray*, *Our Father*.

In these two words *Our* and *Father*, the *Law* and *Prophets* are comprehended.

In *Father*, the Love of God.

In *Our*, the Love of our *Neighbour*.

And in these two words, the *summe* of

of the *Gospel* is contained.

In *Father*, *our Faith*.
In *Our*, *our Charity*.

which art in heaven. Pſ. 65.2.

In theſe words we have a *rule* and *direction* to whom to frame our *prayers*.

Unto thee ſhall all fleſh come.

Who have I in heaven but thee? ſaith King *David*.

He is only *able* to *hear* us, and to *grant* our *deſires*.

It is true, we have *earthly Fathers*; but theſe leave and forſake us; Their *hands* are *ſhortned*; We *call* not to *them*, but to *thee*, *which art in heaven*.

Heaven is thy Throne.

Eſa. 66.1. *The Heavens declare thy Glory.*

Mat.5.34. Not that *thou* art included in the *Heavens* only; for (as *Solomon* ſaid) The

Pſ. 19.1. 1 Reg.8. 27. *heaven of heavens cannot contain thee*; but, as if that were thy *Royal Palace*, where the *Elect* ſhall enjoy thy bleſſed *preſence*.

Ier.23.23. Eſa. 66.1. Thou art { *Every where by thy preſence.* / *In Heaven by thy excellence.*

Thou art in *Earth* alſo.

But they which come to *thee*, muſt be lifted up *higher*.

Pſ.121.1 *I have lifted up mine eyes.*

Ultra montes expectare.

Surſum Corda.

A word of *Hope*.

In Heaven For if *thou* be our *Father* and *Lord*, and *King* of *Heaven*, then our *Hope* is, that our *Inheritance* is there alſo; that thou wilt not deny us an *inheritance*, that haſt vouchſafed us the *title* of *Sons*.

Let us therefore take the *wings of the Ea-*

Eagle, and be *lifted* up in our *Meditations* to *Heaven*, being made *heirs* thereof.

Let us *look* up to *Heaven*, while we are upon *Earth*.

Unto thee O Lord do I lift up my soul, Pſ. 25. 1.
I will lift up mine eyes to the hills, 121. 1.
whence cometh my help. 123. 1.
Out of the deep have I called to thee O Lord. 131. 1.

A word of *Power*

For *thou* art in that *place*, from whence at all times *thou* canſt *ſend* us, *In Heaven*

Help in *danger*.
Good things in *need*,
Plagues for our *offences*.

And though *thou* art a *Father* by thy *Love*, yet art *thou* in *heaven* by thy *Majeſty* and *Power*.

Let *us* not therefore *preſume* upon too much *familiarity* with *him*, as with a *Father*, but let this word [*in Heaven*] keep us in a ſubmiſſe *Reverence*: for though *Father* and *Son* be of near *relation*, yet a *Son* of the *Earth*, and a *Father* in *Heaven*, are of great *diſtance*.

And let *us* be *reſpective* of his awfull *Majeſty*, and make our *petitions* to *him* in *fear* and *trembling*; in all *Humility* and *Reverence*: And *Let us not be raſh with our mouths, nor our hearts haſty to utter any thing before him*: *for* GOD *is in Heaven, and we* (*poor* Creatures) *upon Earth*, which is but his *footſtool*. Eccl. 5. 2. Eſa. 66. 2.

This *Petition* juſtly challengeth the firſt place. *Hallowed be thy name.*

For, being thus *intituled* and *dignified*

nified with the *honour* of *Sons*, we ought *primarily* to consider our *duties*, what we should *render* back.

And what should a *Son* desire more, than the *honour* of his *Father*?

Name. By this *word* we understand all the *Attributes*, by which *God* hath manifested himself, as his *Majesty*, *Justice*, *Power*, *Truth*, *Mercy*, *Goodnesse*, &c.

Blessed be *thou* our *Lord*, who hast given this *power* to *men*.

To { *Hallow* / *Magnifie* / *Glorifie* } Thy *Name*,

Ps. 103. 2. 104. 31. 145. 10. which in it self is *holy*.

Esa. 43. 9. Ps. 97. 5. 6. Which all thy works in general do *sanctifie*.

Which all the unreasonable *Creatures* do *hallow* and praise in their kinds.

Which all reasonable *Creatures*, as *Angels* and *Men* do *glorifie*.

Esa. 6. 2. 3. Ps. 103. 20, 21. The *Angels and hosts of heaven*.

Mat. 5. 16. Ps. 149. 1. Iob 1. 20. *Men* that are in *heaven* already (though
In *earth*) by their *works*.
In the *Congregations*.
In *Afflictions*.

Let us therefore *glorifie* it also; and that not *carelesly* or *sleightly*, but *zealously* and *holily*, in *Thought*, *word*, and *Profession*; For the whole *scope* of our *Actions* ought to tend to the *Glory* of GOD only.

And, *Lord*, let thy *Name* be *sanctified* by others, besides us: Dilate this *power* of *sanctifying* thy *Name*, communicate it more and more to the *Gentiles*: make

make thy Goſpel to ſpread to the ends of the *Earth*: *from the riſing of the Sun, to the going down of the ſame, let thy Name be great among the Gentiles.* Exo. 9. 16.

Not unto us, Lord, not unto us, but to thy Name give the glory. *Thine.* Pſ. 115. 1.

Thou art worthy O Lord, (and thou alone) *to receive honour and glory.* Rev. 4. 12.

And His *Name* ought to be *ſanctified* by *us* above all *things*: for all other things are for *us*, and *we* for His *glory* only. Not that God ſhall *get* any thing thereby, or that He hath *need* of our *ſanctifying*: but in regard of the *benefit* which will *accrew* to us by it: for this *honour* will be an *honour* to him that giveth it.

And this *praiſe* and *glory* onely, is *profitable* to the *glorifier*: it is not ſo any where, or in any thing elſe. He that *glorifies God*, him will God *glorifie*.

Him that honours me, I will honour, ſaith God. 1 Sa. 2. 30. 2 Th. 1. 12

Let thy *Name* therefore, O Lord, be *hallowed*.

And *thine* onely.

Let it be *hallowed*.

Inwardly.	*Outwardly.*
By *word.*	By *profeſſion.*
By *us.*	By *all others.*

Let *us* not only *ſalute* thee in *word*, but *imitate* thee in *deed*, that we may be fit to *glorifie* thee, and be worthy to be called thy *Sons*.

Give *us* a *filial* affection.

The *Spirit of Adoption.* Ro. 8. 15.

The *grace of Contrition.*

That

That we may *say* from our *hearts* each one of us, *Father, I have sinned, I am no more worthy to be called thy Son.* And

Luc. 15. 18.

This humble *confession* is one of the ways to *honour* God.

Jos. 7. 19. *My* Sonne (said *Josuah* to *Achan*) *give glory to the Lord God of Israel, and make confession unto him.*

And let *us* also doe it by *refraining* our *tongue* from *irreverent* speeches, and *leading* our *lives* carefully by the rule of Gods Laws.

So shall we truly *hallow* his *Name.* So shall we truly *glorifie* him, and say,

Psal. 8. 9. *O Lord our God, how excellent is thy Name in all the world.*

we praise thee, we bless thee, we worship thee, we glorifie thy holy name.

Rev. 4. 8. *For thou only art holy, Holy, Holy, Holy, Lord God of hosts.*

Thy kingdom come. *Quærite primùm Regnum Cœlorum.* Seek ye first the kingdom of Heaven.

GODS *Name* is more *precious* & dear to him than his *Kingdom.* But after his *Name* his *Kingdom.*

In *Name, He* is alone *without us, Sole* and *Singular.*

In his *Kingdom, He communicates himself,* and what is *his,* with *us.*

In *his will,* We dedicate *our selves* wholly to *him.*

And therefore in respect of Gods bounty to us, this is the chief *Petition* of our good and *happiness.* For,

In it we *pray,* First, for the coming of Gods

Gods *Kingdom*. That GOD may only *rule* over us.

Secondly, for the *deſtruction* and *everſion* of the Kingdome of *Satan*. That he may have no more *dominion* over us.

The *Kingdome* of *GOD* is three-fold. Firſt, of *Glory*. Secondly, of *Grace*. Thirdly, of *Power*.

1 Of *Glory* (hereafter) which indeed ſhould be the *ſcope* of our *deſires*: for we ought ſo to live *here*, that we may deſire (without fear) the coming of this *Kingdom*.

So to be affected at our *death*, that we may joyfully, and without fear ſay, *Lord, now letteſt thou thy ſervant depart in peace*. Luc. 2. 29.

So to be affected in our *life*, that we may often ſay and *pray*, *when ſhall I appear before the Lord?* Phil. 1. 23.

I deſire to be diſſolved and to be with Chriſt.

Come Lord Jeſus, come quickly. Rev. 22. 20.

2 Of *Grace*, in this life in *us*. That we be not of their minds, who ſaid, *we will not have this man to reign over us*. Luc. 19. 14.

But ſubject us, O Lord, to this *Kingdom*, that eaſie *yoke* of thine, that in all things we may be obedient to *thee*.

Govern us, and reign in us, that *Satan* or ſinne *reign* not in our *members*. If thou be pleaſed ſo to *rule* in us *here*, we ſhall *reign* with thee *hereafter*.

Caſt *Satan* under our feet.

3 Of *Power*, for there are many *Rulers* in this *world* which oppoſe thy *Kingdom*. Ariſe, O Lord, and take the *Rule* into thine

thine own *hands*. *Reign* thou therefore only over us. Govern us *within* and *without*. For as we are *vexed inwardly* by our selves, with *civil* warr and *domestick* tyranny, so without also, by others.

Let thy Kingdom come.

And that it may *come* in us, let it *come* into our *Rulers*. Make them like to *thee* in their *government*. Let them *rule* to *thee*, not to *themselves*. Let thy *Kingdom come* within *them*, for in thy *Kingdom* onely are proper and fit *Laws* and conditions to *rule* by.

And because, when this *earthly government* is at the *best*, it is *laborious* and unperfect, hasten thy *Kingdom* of *Glory*, we beseech thee, wherein will be no cause of *complaint*, but all things will be *absolute*
Ro. 8. 18. and perfect. For *which all the Creatures, together with us, earnestly wait, even with groans.*

Esa. 64. 1. For all the *votes* and desires of the *old*
Luc. 10. 24 *Testament* were pitched upon the *first* co-
2. 19. ming of *Christ*; and all of the *new* upon
2 Tit. 13. the *second*, looking for that *blessed hope*,
2 Tim. 4. 18 *and glorious appearing of the great* G O D,
Re. 22. 20. *and our Saviour Jesus Christ.*

Come.

Let it *come to us*, but not *upon us*.

Certainly *come* it will, will we, nill we.

Let it come *to us*, not *against us*.

Let us feel the *happinesse* of it (*O Father*) in *coming*, not the *violence* of it, in *rushing* upon us. In the mean time, let it come to us *here*, though not in the full *fruition*, yet in the certain *hope* and *expectation*.

Ps. 35. 3. *Say unto your souls, I am your salvation.*

It

It is not, *Let us do thy will*, *Thy will*
Nor, *Do thou thy will*, *be done.*
But, *Thy will be done.*

Thy *absolute* and eternal *will* which none can *oppose*.

Which will take effect though all the world *resist*.

Which will be *done*, because thou wilt have it *done*.

who hath resisted his will? Ro.9.19.

It is hard for thee to kick against the prick. Act.9.5.

Thy *revealed will*, holy and saving, which perswadeth us to be *humble* in Conversation, *firm* in Faith, *just* and *charitable* in works, *true* in words, to *love* thee with all our *hearts* as a loving *Father*, to *fear* thee as a revenging God: to preferr nothing before *Christ* (who preferred us before all things) and the like.

This we may *contradict*.

Let that be *done* as much as may be. Let both be *done*.

Let *us* shew our *obedience* to thee *here*, as the *Angels* do in *heaven*. Ps.103.20

All other *Creatures obey* thy *will*. The *Sea* passeth not its *bounds*. The *Earth* alters not its *station*. And all things else are obedient to thy *will*, only *Man* is disobedient to *it*.

Thy *will*, and *all* thy *will*, without *contradiction*. *Thy will.*

Thy *will*, and *all* thy *will*, without *exception*.

Thy will, and not *our will*. *The Lords will be done*. *If the Lord will*. Acts.21.14

Thy *will* be *done* in all things, as well Jam.4.15.

pleasing as *displeasing* to us.

Let not us *argue* or *dispute* what is *profitable*, what *unprofitable*, what *pleasant*, what *hard* to flesh and blood: but what thou *wilt*, let it be *done*.

Let our *blind* and perverse *wil* be led by thy most *holy will*.

Graft thy *will* by thy *Spirit* into ours, as into barren *stocks*. If *our wils* be refractory to *thine*, root out, dissipate *ours*, and establish *thine*; let *thy wil* over-master *ours*, conform *our wills* to *thine*. Turn our *Nill* into thy *will*.

In Earth as in Heaven.

In *Earth* as in *Heaven*,
Hallowed be thy Name.
In *Earth* as in *Heaven*,
Thy Kingdome come.
In *Earth* as in *Heaven*,
Thy will be done.

Let *Heaven* be the *Pattern* and *Rule* to *Earth* in all things.

Let us begin to be on *Earth*, as we would be in *Heaven* hereafter.

As in Heaven.

1 As by thy blessed *Angels*.

Oh that we might do thy *will*, and no lesse thy wil now, *then they* that hope to be like *them* hereafter!

Luc. 20, 36.

2 As thy *Saints*.

Who are *heavenly*, even *heaven upon earth*.

3 As the *inward Man*.

The *Spirit* which is from *heaven*. That professeth it self *delighted* in *doing* thy *will*. That *complaineth* that it is hindred from *doing* it.

Oh that the old *Adam* made of the *Earth*

Earth had been ſo ready to *do* it!

In *Earth*, in *all* the *Earth*: But eſpecially in this part of the *Earth* where we *live*. We are *Earth*, and of the *Earth*, Let thy *will* be *done* in us. *In Earth.*

As in *Heaven*; not *as much*, or *as well*: Not with *equall* proportion, but *likeneſs*. Not in as *great meaſure*, but with *like affection*, willingly, readily, faithfully. *As in Heaven.*

Let us *imitate*, though we cannot *equall*.

We beg thy *grace* to *do* thy *will*, as thy *Angels* and *Saints do* it. But becauſe many things *hinder* us, we ſay with Saint *Auguſtine*, *Give us power and ability to do thy commands, and then command us what thou pleaſeſt.*

And if our *condition* in this *life* will not admit ſo much, yet *Lord* accept our *deſires*, which cry to thee, *Thy will be done*. And if our *deſires* be *unperfect* alſo, yet hear our *cry* in the *Prophets* words, *Our ſouls have longed to deſire thy Laws and Commandements always.* Pſ. 119.

Here we may conſider,

1 Firſt the excellent *order* and *methode* of this *Prayer*: for what ought a *Son* before all things, and with more fervency *deſire*, then the *Honour* of his *Father*, the *Proſperity* of his *Kingdome*, and *obedience* to his *will*? *Give us this day our dayly bread.*

2 And in the next *place*, what is more *proper* to *Children*, then to ask *Bread* of their *Father*? or what more *neceſſary* for them?

And in this *Petition* we are

1 To *depend* wholly upon his *Providence.*

2 To *acknowledge* him the *giver* of it *only.*

3 Lastly, we are *Patiently* to *expect* it from *him.*

In it we *consider* also,

1 *what* he is to *give*, *Bread.*

2 *what manner* of *Bread*,

Our Bread,

Daily Bread.

3 *To whom* he is to *give* it,

To us.

4 *when* to *give* it,

To day.

There is in us a double *Nature* or substance, which requires two sorts of *Bread:*

Esa. 55. 2. Ier. 15. 16. Ps. 65. 4. Heb. 5. 13. 14. Io. 6. 33. 35. 48. Io. 6. 3. 4.

1 The *Soul* hath her *viands* to be provided. The *Bread* of *Angels.* The *Bread* of *Heaven*, the *Word*, the *Bread* of *life*; *Christ Iesus* in the *flesh.*

Lord give us of this Bread evermore.

2 The *Body* also craveth its *sustenance*, its *Bread*, that is, all the *necessaries* of this *life.*

Our *Belly* is a troublesome *Clyent*, and except it be *satisfied* likewise, it draweth our *minds* from *thee.*

Mat. 6. 33.

Thou O *Father* hast promised, *to add all things, if we first seek thy Kingdom.* Behold we have *sought* it, *give* us therefore *Bread*, either *fine*, middle *sort*, or *course*, which of them shall seem good to *thee.*

And *give* us that which may *feed*, and not *choak* us, either with the *care* of *them*;

or

or *neglect* of *Thee*. *Give* us frugal, ſober *Bread*, not dainty *fare*, *Bread neceſſary*, not *ſuperfluous*: For we are not to *take thought for the fleſh, to fulfill the luſts thereof*. Ro.13.14.

In this word *Bread*, are contained all things neceſſary, and conducing to the maintenance and preſervation of our *lives*. *Bread*:

As *Breathing* it ſelf.
Veſcitur aura ætherea.
Sleep, to *refreſh* our weary *bodies*.
Honeſt hearts, by which we get our maintenance.
And a *competency* of eſtate, are all particulars of that which is contained in the word *Bread*.
And with *Bread*, give us, O *Lord*,
The ſtaff of Bread. Lu.26.26.
Health of Body. 1Reg.19 8
Wholeſome Air. Pſal. 6. 2.
Content of mind. 91.16.
Convenient dwelling. Pro. 15.
Peace in our days, and the like.

Ours, as proper to *Children*, by a *double* right, of *Prayer*, *Labour*. *Our Bread.*
Yet ſo *ours*, as firſt *Thine*, *Thine* by *gift*, Becauſe thou *wilt*, not becauſe thou *art* our *Debtor*.
Ours for *uſe*. For neither *Thou*, nor *thy Angels* need this *Bread*: But *we*, being of *coporeal* ſubſtance, need *corporeal* ſuſtenance.
we, being *travellers*, need our *viands*.
For our *neceſſity*, not for *ſuperfluity*, *Bread*.

which

which may profit the *ſoul*, not *hurt* the *Body*; which may *nouriſh* the *ſoul*, not *deſtoy* the *body*.

Gen. 28. 2c. Pſ. 30. 7. 8. 9. *If the LORD will be with me, and will keep me in the way that I ſhall goe, and will give me Bread to eat, and rayment to put on, ſo that I return in peace, then the Lord ſhall be my God.*

Pro. 30. 7. 8. 9 *Two things have I required of thee, deny me not them before I die; Remove farre from me vanity and lies: give me neither poverty, nor riches, feed me with food convenient for me: leſt I be full and deny thee, and ſay, who is the Lord? or leſt I be poor and ſteal, and take the Name of my God in vain.*

Our. When we ſay *Ours*, we ſpeak not as if it were *due* to *us*, but of thy *bounty* given to *us*, and *gotten* and acquired by our *labour*, according to thine *Inſtitution*. *Ours* by *labour*.

For if we be *droans*, if unprofitable *burthens* to the *Earth*, it is not *ours*, it belongs to *others*.

If it be gotten by *fraud*, *violence* or *conſtraint*, it is not *ours*.

Pro. 20. 17. It is *ſurreptitious*. And that *bread* is full of *gravell*.

Let us therefore follow our *vocations*, and not make thee *aſſociate* in our *ſin*, by requiring *Bread*, being our ſelves *idle* and ſloathfull, or *fraudulent* and deceitfull.

Ours. So *ours*, as if we have more then we *need*, and any thing remain more then is *neceſſary* for our ſtate and condition, we impart

impart and *communicate* it to thoſe which *want.*

And if we ſhall *with-hold* that which is *ſuperfluous* from the *poor* and *needy*, we ſhall be *theeves* of that which is *our own.*

It is therefore *ours*, ſo, that it may be *other mens*, by and through *our hands.*

Give it *thou. Bleſſe thou* the *labours* of *our hands*: for there are which *labour*, and yet *want.* But when it comes of *thy gift*, a *bleſſing* comes with it, and without thy *providence* our *labours* are in vain, the rather, becauſe we are too prone to *ſacrifiſe to our own nets*, and aſcribe the enjoying it, to our own *labour.* *Give.* Hab. 1. 16.

Therefore open *thou* thy Barnes, open *thou* thy Treaſury: For when *thou openeſt thy hand, every thing is filled with thy good.* Pſ. 104. 28

Except thou *give* it, we ſhall have no *benefit* by it; It will *nouriſh* no more than a *ſtone.* *Give.*

Give it *thou*, for on *thee* we depend, to day, and to morrow, and all our life.

Give it thou, not *retribute* or pay.

It is no *debt.*

Bread and all other thy *bleſſings* are *Donatives.*

Give it Thou. Break it *thou*, and *give it*, let not *us take* it our ſelves. For if *thou* give it, thou wilt *give* it in time, place, and meaſure: whereas if we *Give.*

take it, we ſhall obſerve none of theſe *rules*, but take it to the *deſtruction* of our own ſouls and bodies.

Give us. The *Petitions* run along ſtill with the rule of *Charity*. For when we ſay, *give us*, we ſpeak not thus, To *me* and my *family*. This word [*us*] is more *general*: as well to our *brethren*, the ſons of the ſame *father*, who want *Bread*, as to *me* and *my* family.

This day. That is, *this day of our life, This time.*

Heb. 3. Wee are not to *petition* for an *age*, being but of a *day*, and a *particle* of a day.

For being uncertain of our *dayes*, why ſhould we beg *bread* for *uncertain* times? for we are not aſſured of *life*, for an *age*, a *year*, or a *day*. Our *life* is but a *day*, and a *day* is the reſemblance of our life: yet, *Providence* is not hereby forbidden, or that none

Gen. 41. ſhould lay up with *Joſeph*, or the *Ant*,

Pro. 6. 6. But he that provides not before-hand,

1 Tim. 5. 8. is more *fooliſh* than an *Ant*, nay *worſe*

Jo. 16. 12. than an *Infidel*.

We muſt *gather up the fragments*: and the things we *gather*, provide, and lay up, muſt be *juſtly* gotten. We muſt not put our *confidence* in them, and we muſt *beſtow* and uſe them will.

Give us, O Lord, *Bread* convenient

And forgive us our Treſpaſſes. and meet, to *ſerve* us to *day*, and to *morrow* alſo.

Eſa. 27. 9. *This is all the fruit, to take away ſin.*

This

This *Petition* tacitely implies an acknowledgement that we are *ſinners*.

And indeed we are all *ſinners*. *If we ſay we have no ſin, we deceive our ſelves, and the truth is not in us.* 1 Jo. 1. 8.

And therefore it is moſt expedient to ask *forgiveneſs*.

For althongh God by his Omniſcience is not *ignorant* of our *ſins*, yet it ſhews well in us, to ask *forgiveneſs* for them.

This *benefit* accrues by confeſſing them, that God is prone to *abſolve* us.

If we confeſs our ſins, God is faithfull and juſt to forgive them. 1 Jo. 1. 9.

And this *detriment* befalls us if we continue in thē without *attonement*, that they make a ſeparation between God and us.

Our iniquities have ſeparated between us and our God: and our ſins have hid his face from us, that he will not hear us. Eſa. 39. 2.

We have great need to *beg forgiveneſs* for them, for *Our iniquities have withheld good things from us.* Jer. 5. 25.

And why? *God hath ſet our ſins as a Cloud, that our Prayers* (for good things) *might not paſs through.* Lam. 3. 44

And we know (ſaith Saint *John*) *that God heareth not ſinners*, that are not reconciled to him by *Confeſſion*. Jo. 9. 31.

As long as our *ſins* ſtand up againſt us, and are not remitted, we cannot hope to receive any *good* at Gods hands.

Therefore, ô Lord, not only *give*, but *forgive* alſo; Both the *guilt* and *puniſhment* of them.

And in this thy *Mercy* is manifeſted, that thou *giveſt* to thoſe, who after they have re-

received, must ask *forgiveneſs*.

Give unto *us* who are thine *enemies*, and when thou haſt *given*, *forgive* us alſo.

Forgive. *Forgive us*, for we confeſſe we need *forgiveneſs*: and we have thy promiſes and practiſe of remiſſion, to thoſe which confeſſe their ſins.

Pr.28.13. 1 *He that covereth his ſins ſhall not proſper, but whoſoever confeſſeth and forſaketh them ſhall have mercy.*

Lev.5.5. *And it ſhall be, when he ſhall be guilty in any one of theſe things, that he ſhall confeſſe that he hath ſinned in that thing, &c. And the Prieſt ſhall make an attonement, &c.*

36.40. *If they ſhall confeſſe the iniquity of their*
42. *fathers, with their treſpaſſes which they have treſpaſſed againſt me, &c. Then will I re-*
1 Jo.1.9. *member my covenant, &c. If we confeſſe our ſins, he is faithfull and juſt to forgive us our ſins.*

2 Thy *practice* is ſeen in divers *examples*.

Pſ.32.5. Of *David*, by his own *confeſſion*: *I ſaid I will confeſs my ſins unto the Lord, and ſo thou forgaveſt the wickedneſs of my ſin.*

By the mouth of *Nathan*. *David* ſaid
2Sam.12. unto *Nathan*, *I have ſinned againſt the Lord.*
13. *And Nathan* ſaid unto *David*, *The Lord hath alſo put away thy ſin.*

Lu.15.21. Of the *Prodigal ſon.*
18.10. Of the *Publican.*
7.48. Of *Mary Magdalen*, and divers others.

Yet thou haſt not dealt ſo with the *Angels*

Angels that *fell*: Their *ſins* are not, will not be *forgiven*: *Ours* may in thy good *pleaſure*. Jude 6.

we are *unworthy*.

Let *us* not be *unthankful*.

They be *debts* which we *owe* & *pay not*, but *detain* againſt the will of the *owner*. *Our Treſpaſſes or Debts.*

We are *debters* to thy *Commandements*, being thy *Creatures*, and created to the *keeping* of them.

As often then as we *omit* and have undone thoſe things which thou commandeſt us to *doe*, and *commit* thoſe things which thou *forbiddeſt*, we detain a *debt*, and become *debters* or treſpaſſers.

We ſee then that all men are *ſinners* and *debters*. *And forgive.*

That there are *ſins* which deprive us not from the *Sonſhip* of *God*.

That there is *place* and *time* for *remiſſion* after *Baptiſm*.

Now of our *ſins*, ſome are *committed*

Ignorantly	others	*Of knowledge.*
Unwillingly		*willingly and greedily.*
Before our calling		*Being called.*
Againſt God		*Againſt our Neighbours and our ſelves.*
In heart		*In word and deed.*
By our ſelves alone		*with others, either as authors or provokers.*
Of Commiſſion		*Of omiſſion.*
Secretly.		*Of which our heart reproveth us.*

And

And in all these is the *root of bitter-*
Deu.29.18 *nesse.* *Forgive* them O *Lord*, *retaine* not
Heb.12.15 the *offence*: *exact* not the *punishment* due for them. Be *reconciled* to us, by *laying aside* thy just *displeasure*, by *receiving* us to thy *favour* and *grace*.

Connive at them while they are *doing*.

Bring them not into *question*, Call them not into *examination*, nor us to *account* for them being *done*.

And the *hand-writing that is against us*, *Tear* it.

Hang it upon thy *Sons crosse*.

Cast it behind thee.

Drown it in the Sea.

And as the morning *Cloud* make it to *vanish* away and come to *nothing*.

Forgive them, because he that taught us thus to *pray*, (our surety) hath *paid* and discharged these *debts*.

Forgive us Not only *my trespasses*, but the offences of my *brethren*.

There is in this *Petition* a brotherly *Charity* also; and as *Christ* transferred
Ro.15.30. *our* sins upon *himself*, so *charity* takes our *brothers* sins *to us*, and *makes us pray for them*.

And it is but *Justice* also, to pray for the *sins* of others, in regard many offences are *committed* by them by our *perswasion* or *example*.

Forgive us Not only *my trespasses*, but the *offences*
Act.7.66. of mine *enemies*. As thou *forgivest* us, so
2 Tim. 4. 16. forgive our *enemies* also. And this is the highest pitch of *charity*.

For-

Forgive, and it ſhall be *forgiven to you*, was thy *Sons* promiſe. *Bleſſed* be thy *name* for propounding ſo eaſie a *condition* to us. *As we forgive, &c.*

To *forgive* a *mite*, and be *forgiven* a *Talent*.

Oh happy exchange, to receive *gold* for *droſſe*! a *pearl* for *ſtubble*!

Oh *happy* neceſſity, impoſed on *us* thus to *pray*! For a *malevolent mind* can neither be *lifted* up to God, nor quietly and peaceably *converſant* with *men*. And while he makes us like *himſelf* by this condition, that is *Slow to wrath*, and ready to *forgive*, he makes us alſo *acceptable* to himſelf, and *ſubſtitutes* us as it were in his own *place*, gives us *power* to *forgive offences*.

Bleſſed therefore be Thou, O *Lord*, for dealing thus mercifully and wonderfully with us, in *teaching* us dayly to *pray* thus, and daily to *forgive* and to be *forgiven*. And that doſt *bind* us by this *condition* of mutual *forgiveneſſe*. For he that *forgiveth* not, prayeth againſt *himſelf*, and in effect thus prayeth. *Lord forgive not me, for I do not forgive.*

If we *perform* not what we ſay we doe, we ſhall never be *forgiven*. And it is but due on our parts to *forgive* others. For *God* hath already *forgiven* us for *Chriſts* ſake: we *promiſe* then no more then we *owe* to him already.

Grant us therefore *grace O Lord* to follow thy *example*, fully and freely to *forgive* the *offence*, and not to *retain* the *puniſh-*

nishment, or any *malice* to those, whom we seem to *forgive*.

We *petition* well and *rightly*, let us do it *effectually* henceforth. That thou mayst not have cause to say, *Ex ore tuo te judico*. Thou hast not, nor shalt be *forgiven*.

As we

When we say [*as we*] we promise not a *pari*, but a *simili*, not *so much* in *quantity*, but the *like* in *quality*. For we (*God* help us miserable sinners) forgive imperfectly, but God freely and absolutely.

Neither do we say it, O *Lord*, as challenging or *meriting* any *forgiveness* by our *forgiving*, but to shew our *conformity* to Thee in *forgiving*. We cannot better discover our selves to be thy *Disciples* or *children*, than by being *pitifull* and ready to *forgive* and passe by *offences*.

And lead us not into Tentation.
Gen. 22. 1.
Iob. 1.
Ex. 15. 25.
16. 4.
20. 20.
Deut. 8. 2.
16.
13. 3.

There are two sorts of *Tentation*. 1 Of *Tryal*, 2 Of *Deceit* or *seducing*.

1 That of *Tryal* is, when *God* doth any thing to prove the *constancy* and affection of his *servants*, and this is *good*. As were the tryals of *Abraham*, *Iob*, and his *people*.

2 That of *Seducing*, is, when we are *tempted* by the *Devil*, his *Ministers*, or our own *flesh*, to forsake *God* and his Commandements; and this *Tentation* we *pray* against. For what benefit shall we reap by *forgiving* our *old* sins, if we *contract new*?

O *Lord*, not only be pleased to *pardon* that

that which is *paſt*, but *prevent* and keep us from committing the *like*. Let us not be encouraged to *ſin*, becauſe of thy bounty in *blotting* out our former *offences*: but rather to *thankfulneſſe*, for thy *mercy*, and to care, that we *offend* no more.

Deliver us from that which is paſt. } Subvention.

Keep us from that which is to come. } Prevention.

Leſt we turn with the *dog to the vomit, or the waſhed Sow to the mire.* 2 Pet. 2. 22

It is enough that we have ſpent the time paſt in the works of the fleſh. 1 Pet. 4. 2.

For the *enemy* is never readier or neerer to us, then when the *houſe is ſwept clean.* Therfore the *danger* being ſo neer us, give us *grace* O Lord to be the more *wary* of him. Mat. 12. 44

Behold, O Lord, the *roaring Lyon, ſeeking whom he may devour.* He is at hand to *enſnare* us, either with his own *malice*, the delights of the *world*, or the pleaſures of the *fleſh*. If he cannot *prevail* by fair *means*, he endeavours by force to *compell* us; If he cannot puff us up with delight, then he attempts to deject us with *ſorrow*, If *thou* be from us. Wherefore O Lord forſake us not, and by forſaking us *lead* us into *tentation*. For of our ſelves, without Thee, we have no power to *reſiſt* him, nor hath he without *Thee* any power to *tempt* us 1 Pet. 5. 8.

Let us not *flee* to the *Enemy* O Lord, being

being *overcome*, either by his *insulting* over us: nor suffer us to *descend* to conditions of *peace* with him, to pacifie him with our *yeelding*, hoping thereby to make him more *mild*. For that will not be.

Let us rather look up to Thee, lest we *yeeld* to his *violence*, or give *credit* to his *craft*, presuming either upon our own *strength*, or destitute of thy *help*.

Let us perceive his *snares* by thy *light*.

Let us *resist* his *assaults* by thy *strength* and power.

Let us neither *do evil*, or *omit* that which is *good*, by being *tempted*.

1 Cor. 10. 13. Let no *Temptation, but such as is common to Man, take hold on us*. Let it be as *Christs vanne*, winnowing that which is *evil* from us, and not the *Devils sieve*, casting through it that which is *good*.

Let us come out of *tentation*, as purified *silver*, and not be burnt as *dross*. Give us a happy issue with our *Tentation*.

Let it be to the *tryal* of our Faith, and the *confusion* of *Satan*. *Lead* us no further *in*, than thou wilt *bring* us *out* again. If in thy *Justice* thou *lead* us in, yet in thy *Mercy lead us out*. *Lead* us not to *leave* us.

Ia. 1. 13. Thou O Lord *temptest* no Man; thou *leadest* none *in*, but those that first *led* in themselves, nor *hardness*

neſt any, but thoſe who firſt *hard-ned* themſelves. Leave not, give us not over to *Satan*, nor our own *wills*.

Let us not be *rebellious*, and *provoke the Tempter*; *nor love danger*, *leſt we periſh therein*. Eccluſ. 3. 26.

It is a dangerous thing to be *tempted*, for the *uncertainty* of the victory.

It is *Preſumption* to *deſire* it, but *Humility* to *decline* it.

It is *joyfully* to be *endured*, but by no means to be *deſired*.

Lead us not, or rather *bring us* not in, do not *neceſſitate* us. *Lead us not.*

There is difference between *tempt*, and *lead into tentation*.

The firſt is *Satans* act, the other oft-times is *Gods*.

GOD led *Chriſt* into the *wilderneſſe*, but he was *tempted* by the *Devil*.

If it be thy pleaſure to ſuffer us to be *led in*, yet *bring* us back, as thou didſt our *Saviour*.

The *Tempter* often aſſayles us, O Lord, do not thou *deliver* us into his power to be *ſifted*; But if thou looſeſt his reigns for a time, as thou didſt ſometimes in *Iobs* caſe, yet *moderate* the *combate* between us, we pray thee, and either *leſſen* the *tentation*, as our ſtrength *abates*, or *increaſe* our *ſtrength*, as the *tentation* grows *ſtrong*, that we may have a joyfull iſſue from it. For if we neither *overcome*, nor (being vanquiſhed) *Into Tentation.*

vanquiſhed) become more *humble* & cautious thereby, the *tentation* will be to our *deſtruction*, not to our *Tryal*.

Let it therefore be to our *correction*, not to our *condemnation*, we beſeech thee.

But deliver us from evil.

Not only *Lead us not in*: that is not ſufficient, except thou *deliver us* alſo.

If we cannot be free from *tentation*, yet deliver us from the *evil* of it. From *tentation* that is *evil*.

From Evil

All things are *Evil* which *divert* us from *thee*; but eſpecially that *evil enemy* of thine, and for thy ſake our *enemy*; for he is not our *enemy*, in reſpect of our *ſelves*: we are not of ſuch *ſtrength*, as that he ſhould deſire to *oppoſe* us; but he is our *enemy*, becauſe we are thy *Children*, and belong to *thee*. Deliver us O *Lord* from the *evil* of his *bondage*.

Pſ.68. 1. *Let GOD ariſe, and let his enemies be*
89. 23. *ſcattered. Let not the enemy be able to do us violence, nor the Son of wickedneſſe hurt us.*

Deliver our Souls O *Lord*,
From the *neithermoſt Hell*.
22. 20. From the *power of the Dog*.
21. From the *Lyons mouth*, and *the horns*
69. 15. *of the Unicorns*.
Out of the *mire*, *that we ſink not*: From
16. the *deep*, and *let not the pit ſhut her mouth upon us*.

From evil. And *deliver us*, not only *from him*, but from his *malice* alſo. From whatſoever *poyſon* he hath breathed on the *Creatures*,

mies. From the *enmity* of the *world.*

Take us not from the *world*, but deliver us from the *evil* of it. From whatsoever is *evill* in our *flesh.*

Deliver us from our *selves*, as we are *evil.*

Deliver us also, as from the *Evil* of *sin*, so from the *Evil* of *punishment.* From the *evils* and *miseries* of this *life.* *From evil*

Especially of the life to come.

O Lord, we *are oppressed, undertake for us.* Esa. 38. 14.

Lord carest thou not that we perish? Mar. 8. 25.

We are brought into bondage by *sin*, Captives to *Satan*, and liable to thy *wrath.*

We are not able to *match* with our *enemies* by our own *strength.*

Assist us thou, and *deliver* us.

Deliver us by thy *Son*, and we shall be *free.*

He overcame the *Devil* and the *world.*

He overcame them in *himself*: Let him overcome them also in *us.*

He overcame the *Devil* in *himself*, by *breaking* his *head*, disarming him, and diminishing his *power.*

Let him overcome him *in us*, by giving us the armour of the *Spirit*, and increasing our strength and *grace.*

Deliver us from the *evil* of *sin*, that it have no *dominion* over us, *à parte ante.* *From Evil*

Deliver us from the *evil* of *sinne*, when

when it hath *prevailed* over us, *à parte post.*

And that presently and speedily, if that it seem good to thee: But if not so *soon* as we desire, yet let thy *deliverance* come *certainly. Lest the pit shut her mouth upon us.*

From evil

Deliver us from Evil, especially from that *Evil*, that carries with it a shew of *good.* When the *enemy* pretends to *condemn* that which is *evil*, and to *approve* that which is *good.*

From the *Devil* at *noonday.*

2 Cor. 11. 14. From *Satan transforming himself into an Angel of light.*

From *pleasing* errors.

From *sins* declining and bending to the *right hand*: savouring of *politique* wisdom.

Deliver us from evil.

Deliver us, O Lord,

From *rebellious* hearts.

Osee. 7. 16 From *polluted lips.*

Esa. 6. 5. *throats like open sepulchres.*

Ps. 5. 10. *tongues talking vanity.*

144. 11. From *evil and lustfull eyes.*

Mat. 7. 22. From *uncircumcised ears,*

Ps. 58. 4. *Deaf like the Addder.*

Heb. 12. 2. From *hands slow to good.*

Ro. 3. 15. From *feet swift to evil.*

Ier. 3. 3. From *a forehead of brasse, and a neck of Iron.*

From these and all other *evils,*

Deliver us O Lord.

Ps. 60. 11. *Lord* be thou our *help*, *for vain is the help of man.*

Deliver

Deliver us ſo, that we may be *freed*, not only *freed*, but *free*.

So *free* from *ſin*, that we may be *ſervants* to *righteouſneſſe*, and ſo long *ſervants* to *righteouſneſſe*, that at length we may be *adopted* into *Children*, Heirs and Coheirs with *Chriſt*.

Thine is the Kingdom.

The Kingdom is the Lords, ſaith *David*. *Thine is the Kingdom.* Pſ. 22. 18. 1 Chr. 29. 11.

Two things are conſiderable in this *Concluſion*.

1 The *confirmation* of our *Faith*, we *believe* that we are heard of GOD, who is *able* and *willing* to *give* what we deſire.

2 The *end* whereto we ought to referre whatſoever we *deſire* in our *prayers*, The *Praiſe* and *Glory of* GOD.

Thou art a *King*, and wilt *hear* thy *ſubjects*. *Thou* haſt right and authority to bear *rule*, and free command over thy *creatures*, the works of thy hands. *Thine is the Kingdom.*

By thee Kings rule, and unto thee muſt they ſurrender their *Crowns*. Pſ. 8. 15.

All *Potentates* are but ſubordinate to *thee*, thy Vicegerents.

For though God was pleaſed to ſtile *Nebuchadnezzar* King of Kings, as having many *pety Kings* under him, yet is *he himſelf*, and *he* onely, the *King of Kings*. Eze. 26. 7. 1 Tim. 6. 15 Re. 17. 14.

For he ruleth over all, as well *Kings* as others. Rev. 11: 15.

The *Kingdoms of the world* are *become the Kingdoms of the Lord*. Pſ. 103. 19

Thou

Mal.1.14. Thou art the great *King*, as thou ſpeakeſt thy ſelf.

Dan. 2.21 Thou *removeſt* and ſetteſt up *Kings*.

Pſ.145.11 And thy *Kingdom* is not *temporary*, or of ſhort *continuance*, as other *King-*

Dan.7.27 *doms* are: but it is an everlaſting *Kingdom*.

Heb.1.18. *Thy throne endureth for ever.*

Pſ. 10.16. *The Lord is King for ever and ever.*

1 Tim.1.17 *Thou art the King eternal.*

Power. *Thou* haſt *power* and ſtrength to *manage*

Ro.9. 19. this *kingdome*. *Thou* art *mighter* than our *adverſaries*.

Who is able to reſiſt thy *power*?

This *Power* of thine hath been felt in all ages.

Mich.7.18 *who can doe like thee, or what God is like thee?*

Pſ.66. 7. *Thou ruleſt by thy power for ever.*

And this *power* is proper onely to *thee*. Thou haſt ſpoken it, and *David* hath heard it more than once, *that Power be-*

62.11. *longeth to God.*

And that no ſmall *power* neither.

147. 5. *Great is our Lord, and of great power.*

Saint *Paul calls it the exceeding greatneſs of his power.*

Eph.1.19. His mighty *power.*

Exo.15.6. *Moſes* in his Song calls it *glorious pow-*

Col.1. 11. *er.*

2 Th. 1.9 So Saint *Paul.*

Therefore *thou*, and *thou* only canſt *give* us what we *ask.*

And glory. *Great is the glory of the Lord.*

Pſ. 138. 5. *Glory and honour is in his preſence.*

1Ch.16.27 *He*

He hath ſet his glory above the earth and heavens alſo. Pſ. 8. 1.
113.4.
He is rich in glory. 148.13.
He is the only King of glory. Ro.9. 23.
And therefore thou *expect'ſt* of us that we ſhould give *glory* to *thee*. And O Lord, our intent is to *glorifie* thee. Pſ. 24.10. Mat.2.2.

We *ask* theſe things, as meaning and intending to uſe them to thy *glory*, and ſay with the *Angels* and Quire of *Heaven*, *Glory be to God in the higheſt*. And with all the *creatures* in *Heaven* and *Earth*, and under the *Earth*, and ſuch as are in the *Sea*. Luc.2.14.

Bleſſing, honour and glory, and power be to him that ſitteth on the Throne. Rev.5.13.

And this *Kingdom, power* and *glory*, endureth not for a *ſeaſon* only, but for *ever*: there ſhalbe no end of it. *For ever and ever.*

Thy Kingdom is everlaſting, ſaith *David*. Pſ.10. 16.

Thy power everlaſting, ſay, and pray the *Angels*. Rev.7.12.

Thy glory for ever alſo. 5. 13.

Let us therefore ſay with thoſe heavenly people. *Allelujah, Salvation, and glory, and honour, and power unto the Lord our God.* 19. 1.

Behold, O *Father*, we have (according to thy *Sons* directions and form) preſumed to *crave* thoſe things which we *want*. *Amen.*

We have made our neceſſities *known* to thee.

We ſtedfaſtly *believe* that thou art able to *ſupply* our *wants*.

We

We *desire* of thee that thou wouldst *grant* us those things which we have *craved* of *thee*.

We *look* up to *thee*, we *sigh* and *groan*, and pray *thee* to confirm our *votes* and *wishes* with thy *Seal*, *Amen*, So be it.

Rev. 1. 5. Grant us our *Petitions* for his sake, that sent us to thee, and that is *a true and faithfull witness*, and in whom all *thy*

2 Cor. 1. 20. *Promises are Yea and Amen*.

Honour him in us, who deserve of our selves (without him) no good, but much evil at thy hands. And say to our *Petitions*, *Amen*, *So be it*.

Our Father which art in Heaven.

O Almighty LORD and our *Heavenly Father*, whose *fatherly power* and *goodness* is seen in the *Creation*, *preservation*, and *governing* of all things, and upon whom, as a *Father*, we *wait* and depend for all that is *good*: who art in all places by thy *presence*, but especially in *Heaven* by thy *Excellencie*; We thy poor *children*, whom thou hast preferred before the rest of thy *creatures*, do, from the bottom of our hearts *wish* and *desire*, that *thy Name* may be *Hallowed*, *glorified*, and *magnified*, *from the rising of the Sun, to the going down thereof*, even thorow all parts of the *world*: and that it may the better spread from one *Nation* to another, give us grace (*who have received the adoption of Children*) so to walk before thee in holiness and righteousnesse, *that the Heathen*, who have not known thy *Name*, *seeing*

Psal. 8.

Hallowed be thy Name.

Eph. 1. 4.

Mat. 5. 16.

ing our good works, may glorifie thy Name together with us. Thou seest, O Lord, that we have many *Tyrants* amongst us in this life; as the *Devil* malicious and cruel; the *world* vain and curious; the *Flesh* frail and deceitful; and our own *will* vile and corrupt; all which do impetuously *tyrannize* over us, and oppose themselves against thy *Kingdom*. Arise therefore, O Lord, and suppresse these *Tyrants*, and rule over thine and our *enemies* by thy *power*, and in us by thy *grace*, that we may hereafter be subjects *in thy kingdom of Glory*. *Let thy Kingdom come*, and govern us by *thy Providence*, defend us by *thy Might*, lead us by *thy Spirit*, and teach us by *thy word*. Drive farre from us the *Prince of this world*, and doe thou only Rule in us. Give us *grace* to follow the *example* of thy *blessed Angels*, and all other thy *Creatures*, who readily and joyfully *doe thy will*. Let our *wills* follow thine in all things, and let nothing be *displeasing* to us, which thy *will* hath decreed, either for our *prosperity* or *adversity*. Let us doe nothing contrary *to thy will*, but let the performance and execution *of thy will*, be the whole *scope* and aim of our *thoughts*, *words* and *actions*. And to this end, give unto us thy *holy Spirit*, which may direct our *wills*, enlighten our *understandings*, mollifie our *hearts*, and make them obedient to *thy will*. We further cry unto thee, O Lord, (*who givest food to every living creature, and feedest the young Ravens that call upon thee*) and pray thee that thou wouldest likewise give unto

Thy Kingdom come.

Thy will be done in earth as it is in heaven.

Give us this day our daily bread.

unto us this day our daily Bread. First, and above all, the *Bread of Life*, which may nouriſh us *ſpiritually*: and after that, *Bread* for our *bodies*, to ſuſtain *nature*. Give us, we beſeech thee, all things *neceſſary* (not *ſuperfluous*) for this *life*: and grant that we, uſing *thy bleſſings* as becommeth us, may be *ſtrengthned* and enabled to paſſe this *life* quietly and ſoberly; and at the end of theſe our *dayes*, by the merits and interceſſion of our Saviour *Jeſus Chriſt*, obtain *life eternal*. And for as much, O Lord, as we know thou heareſt not unrepentant *ſinners*, and that our ſinnes have (long ſince) prevented *our prayers*, and aſcended into thy *preſence*, to ſtop the current of thy *mercies*, and to call for *vengeance* againſt us: O Lord, behold, that we earneſtly *repent* us of them, and are heartily *ſorrowfull* for them. Wherefore we humbly *pray* thee, for thy great mercies to mankind, in thy Son *Chriſt Jeſus*, that thou wouldeſt be pleaſed to be reconciled unto us, and *to forgive us our treſpaſſes. Enter not into Judgement with us, for if thou doe, no man is able to abide* the *mildneſs* of thy *Juſtice*, much leſſe the *ſeverity* of it. Give us alſo grace to follow the *example* of our bleſſed *Saviour*, who *forgave his enemies*, and *prayed for them*, that we may *forgive them that treſpaſs againſt us*. Leſt, when thou commeſt to judgement, thou dealeſt as ſeverely with us, as thou didſt with him, *who had much forgiven*, and would not *forgive a little*. Thou knoweſt, O Father, how unapt we are of our ſelves

And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

Pſ. 130.

Mar. 18.

And lead us not into temptation

to

to think a good thought, much leſſe to reſiſt ſo great enemies, as are hourly ready to aſſail us: ſuffer us not therefore to be *tempted* above our abilities; neither (by forſaking us, or withdrawing thy hand of protection from us) *Lead thou us into tentation*: but Lord ſo ſtrengthen us, that (although it be not good for us, to be altogether free from *tentation*, yet) by thy aid and grace, we may have a *happy iſſue*, and *joyfull deliverance* from it: And as we have humbly *prayed* thee, *not to lead us in*: So we further deſire thee *to deliver us out of all evil*. For as long as we remain in this *fleſh*, we ſhall have continuall *ſtrivings* and *wreſtlings* with divers *evils*, but eſpecially with the *evil ſpirit*, the enemy of *Mankind*, who omitteth no opportunity to bring us into his *bondage*. But we are comforted, O Lord, with the aſſurance of thy *mercy*, which can effect and work more to our *ſalvation*, than his Malice to our *deſtruction*. Grant therefore, O Lord, that we may be *delivered from all evil*, and from all our enemies *ſpiritual* and *temporal*, that ſo, *we may ſerve thee ever hereafter, in holineſs, and righteouſneſs, all the dayes of our life*.

But deliver us from evil.

Luc. 1. 15.

All theſe *Bleſſings* we have been the more confident to beg of thee, O Lord, becauſe we know aſſuredly that thou art *King of Kings*, none hath abſolute power within thy Dominions but thy ſelf, and that thou haſt *power* alſo without reſiſtance, to maintain thy

For thine is the Kingdom, the Power.

right, and defend thy *subjects*, being able to give those *things* which are necessary for those who call upon *thee* faithfully.

And glory. And we lastly *pray* thee, that seeing it will be for thy *glory*, to grant those things which we have *desired*, that with the *bestowing* of them, thou wilt also *give us thy grace*, that we may use and employ them to that end for which thou *gavest* them, even thy *Honour* and *Glory*. That so being thy true *servants* here, we may be glorified with thee hereafter, who art Lord of all glory to all *eternity*.

For ever and ever.

Having thus discovered and laid open our *necessities* to thee, O Lord, in that form and manner which thy *Son* directed us, we humbly *pray* thee, to say *Amen* to all our *Petitions*. In his *Name*, and for his *merits* sake, we pray thee, to grant them. For though we have no *deserts* to challenge them, yet his *merits* are *numberlesse*, by *which* we plead for them. And with this *Sacrifice* and *Oblation*, we are bold to come unto thee, not onely craving *pardon* for our *sinnes*, but supply of our *necessities*. We come not to thee of our selves, presuming of any thing in us; but we are sent by thy *Sonne Jesus Christ*, who hath commanded us, with *confidence to presse unto thy Throne*, and in his *name to ask* whatsoever we shall need, either for *this life*, or *the life to come*. And as he hath *sent us*, so hath he also *put into our mouths*, words meet for

Amen.

for our requeſts. O Lord, take notice of the *ſtile*, it is his own, and for his ſake, ſay to what we have required, *Amen. So be it.*

And thou, O bleſſed *Saviour*, *God* and *Man*, intercede (we beſeech thee) for us: for thou onely art our *Advocate*, *Mediator*, and *Interceſſor* to the *Father*. Cover our *imperfections* and *nakedneſs*, with the *robes* of thy *righteouſneſſe*, and ſupply our poverty with the *riches* of thy *merits*: and caſt not thoſe from thy favour and *grace*, whom by *Nature*, thou of thy *goodneſſe*, haſt vouchſafed to make thy *Brethren*. Who liveſt and reigneſt, with the *Father* and *Holy Spirit*, now and for ever, *Amen.*

Petitions for Spiritual Graces.

Pſ.119. 5. 94.12. O *that my ways were directed, to keep thy Statutes,* O LORD.

Bleſſed is the man, whom thou teacheſt out of thy Law.

119. 18. *Open mine eyes, that I may ſee the wondrous things of thy Law.*

Teach me to do thy will, for thou art my GOD, *let thy good Spirit lead me into the land of Righteouſneſſe.*

Give me Grace O LORD,

Rom.7.18 To know, *that in me,* (that is, in my fleſh) *dwelleth no good thing.*

To abſtain from fleſhly luſts, which fight againſt the Soul.

To keep in mind always, *that the world paſſeth away, and the deſires thereof,* and that the benefit which a Man getteth by the *world,* is nothing but *deſtruction.*

Pſ.119.52. Truly to ſay, *I have remembred thy everlaſting Judgements, and my Soul receiveth comfort thereby.*

O thou that *giveſt grace to the humble;*

1 Pet.5.5. give me Grace to be *humble.*

Lu. 8. 15. Give me a good heart, which *hearing thy word may keep it, and bring forth fruit with patience.*

Gen.6.8. O Lord, *let me find grace in thine eyes.*

Heb.12.17 Let *me find a place and time of Repentance.*

Let

Let *me not receive thy Grace in vain.* 2 Cor. 6. 1.
Let *me not fail, or fall from it.* Heb. 12. 15
But *let me continue in it.* Act. 13. 43.
And *let me grow in it.* 2 Pet. 3. 18.
To the end of my days.

Give me, O Lord, the works of Repentance
- *Carefullneſſe,*
- *Defence,* or clearing my self,
- *Indignation,*
- *Fear,*
- *Vehement deſire,*
- *Zeal,*
- *Revenge.*

Give me Grace to think upon and doe
- *whatſoever things* are *True,*
- *Venerable,*
- *Honeſt,* 2 Cor. 7. 11
- *Juſt,*
- *Pure,*
- *Lovely,*
- *Of good report,*

Give unto me O LORD,
- *Humility* of heart.
- *Charity* to my Neighbour.
- *Patience* of mind.
- *Temperance* of life.
- *Chaſtity* of Body.
- *Contentedneſſe* of mind.
- *Alacrity* of Spirit.

Give

Give unto me, good Lord,
- *Perfect knowledge* of my ſins.
- *Hearty ſorrow* for them.
- *Perfect hatred* againſt them.
- *Fervent love* to all goodneſs.
- *True obedience* to thy Will.

2 Pet. 1. 5. Give me Grace, O Lord, to add:
- *To Faith, Vertue.*
- *To Vertue, Knowledge.*
- *To Knowledge, Temperance.*
- *To Temperance, Patience.*
- *To Patience, Godlineſs.*
- *To Godlineſs, brotherly kindnes.*
- *To brotherly kindnes, Charity.*

Gal. 5. 22. Give unto me O Lord, *the fruits of the ſpirit*
- *Love.*
- *Joy.*
- *Peace.*
- *Long ſuffering.*
- *Gentleneſs.*
- *Goodneſs.*
- *Faith.*
- *Meekneſs.*
- *Temperance.*

Give unto me good Lord,
- *Contempt of the world.*
- *Hatred of ſin.*
- *Loathing of the fleſh.*
- *Deſire of Heaven.*

Give unto me, ô Lord,
- A right faith *to live well.*
- A ſure Hope *to perſevere well.*
- A perfect Humility *to obey well.*
- A true Charity *never to be divided from thee.*

Give

Give me grace O *Lord*, To be *content* with that which is *neceſſary*.

To *deſpiſe* that which is *ſuperfluous*.

Grant O Lord,

That I may ſo *live*, that I repent not to have *lived*.

That I may ſo *live*, that no man may know I have *lived* amiſſe.

That I may ſo *live*, that I may always *live*.

That *dying* I may *live*, and *living* I may *dye*, and ſay with a cheerfull *Spirit*, *Lord now letteſt thou thy Servant depart in peace*. Luc. 2. 29.

I deſire to be diſſolved, and to be with Chriſt. Phil. 1. 23.

Amen.

Prayers for ſpiritual Graces.

O Bleſſed Lord Ieſus Chriſt, who art my only *Tutor* and Inſtructer; and from whom I have learned whatſoever I know, I beſeech thee, that thou wouldeſt further teach me thoſe things, wherof I am ignorant, and which are neceſſary for my *ſalvation*; that thou wouldſt keep me in thoſe things which I have already *learned*, and rectifie me in thoſe matters, wherein (as a man) I *err*: ſtrengthen me, and make me *firm*, whereinſoever

I *waver*, and am doubtfull, and keep me from that which is *erroneous* and hurtfull. Above all things *O Saviour*, ſtrengthen my *Faith*, and give me grace daily to profit in the knowledge and underſtanding of thy *Holy word*, and ſo govern all my actions by thy *Holy Spirit*, that my *life* may be anſwerable to my knowledge; and that I may ſhew the *fruits* of whatſoever I have *learned*, by my good and religious converſation. Give me a firm and aſſured *hope* in thee, and thy gracious promiſes, that in all my troubles and neceſſities, I may be evermore *confident* in thy mercy. Be unto me a ſtrong Tower of *defence*, againſt mine enemies; that whether the *world* allure me, the *devil* aſſail me, or the *fleſh* rebell; I may fly unto thee for refuge. And although thou preſently put not forth thy hand to help me, but defer thy comfort, according to thy good pleaſure; yet keep me from *doubting* or *deſpairing* of thy aid, becauſe *thy promiſes are ſure*. Give me a fervent *love* and perfect *charity* to my neighbour; that I may be as kind to him, and as carefull of him, as of one who is a *member* with me, of the ſame *body*, whereof thou (*O ſweet Saviour*) art the *Head*. Let my *love* to him be ſincere and unfeigned, which may *charitably* relieve him in his *wants*, *patiently* bear with his *infirmities*, and *willingly* forgive him all his *treſpaſſes*, againſt me. Create in me, I beſeech thee, a pure, mild, peaceable, and humble *heart*, which may think harm

Ro. 4. 16.
2 Cor. 1. 10

harm to no man, nor recompenſe evil for evil, but good for injuries. Cleanſe me from all uncleane and earthly *deſires*, and lift up my *heart* to thee, and *heavenly* things: and ſo write thy *Laws* in it, that I may wholly bend my ſelf to keep them, and pleaſe thee, perſeverirg in the ſame, to my lives end. Give me *O Lord*, true *compunction* of *heart*, and ſo water it with the dew of thy heavenly *Grace*, that I may, in the bitterneſſe of my *ſoul*, with abundance of *tears*, *ſighes*, and *groans*, bewail and lament, all my hainous and grievous tranſgreſſions againſt thee. Give me grace *O Lord*, that I may not boaſt in any *merits*, or works of mine own, or have any *confidence* in them: but let me *glory* in this alone, that I am a Member of that *Body* of thine which was *crucified* for me, and did ſufficiently *ſatisfie* for all the ſins of the *world*. If thou O Lord look, or expect any *merits* from me, behold I tender unto thee thine own *merits*, the *merits* of thy death and *Paſſion*, which thou haſt vouchſafed to make me partaker of; by vertue whereof alone, I dare boldly appear before thy *Tribunal*. Theſe *merits* I ſet between my *ſins* and thy *Juſtice*, and otherwiſe, or in any other manner, I dare not, I will not contend with thee. O ſweet *Jeſu*, I deſire thee to offer them to the *Father*, as a *propitiatory Sacrifice*, for all my great and grievous *offences*; that

when

when my *ſoul* ſhall depart from this *body*, it may by the ſame, be freed and delivered, from all the *judgements* and *puniſhments*, which are due unto it for *ſin*, and be carried to that bleſſed *place*, where *there is no ſorrow*, but endleſſe *felicity*, where *thou*, together with the *Father*, and the *bleſſed Spirit*, liveſt and reigneſt for ever.

Before Prayer.

O Almighty and everliving *GOD*, Heavenly Father, to whom it is manifeſtly known, how inconſtant, and wandring, the minds of men are, in any good actions; and how eaſily we ſuffer our ſelves to be *carried away*, from the contemplation of thee, by diverſity of diſtractions, and unſeaſonable thoughts, which take hold of us, in the time of our Devotions and *Prayers* unto thee; who alſo, by thine only begotten Sonne *Chriſt Jeſus*, didſt proſcribe unto his Diſciples a form of
Mat. 6. 9. *prayer* to be offered up to thee, and haſt derived the ſame from them to us. Behold me, *moſt wretched ſinner*, wholly depraved and corrupt, intreating thee by the ſame *Sonne*, that for his ſake thou wouldeſt infuſe thy *Holy Spirit* into me; which
Eph. 1. 5. *may adopt me into the number of thine Elect*: that it may teach me how I ought

ought to *pray*, according to thy *Holy will*: that it may allay all troublesom and wandring *thoughts* in me, while I offer up my *prayers* and *praises* unto thee: Suffer me not to serve thee with my *lips*, and be absent in *heart* from thee: but create a right *Spirit* within me, that I being sensible of all thy *graces*, and comforts, may with joyful and holy *zeal*, perform my *duty* to thee: that so, my *prayers* and desires may appear before thee, and in thy *Sons Name*, I may effectually be heard, and my petitions may be *granted*, to the *glory* and honour of thy most *holy Name*, and the endless *comfort* of mine own *Soul*, through the same our onely *Lord and Saviour Jesus Christ*.

Before a Sermon.

O Most loving SAVIOUR, I most humbly intreat thee that thou wouldest be pleased, at this time, to *enlighten* my *understanding*, and to *open* my *inward ears*, with the *grace* of thy *Holy Spirit*, that I may hear that *sacred word*, with an humble heart, and rejoyce in it, in the obedience of the *Spirit*: that I may be fully instructed thereby, how to *doe good*, and *avoid evil*; and bring forth the fruit thereof in my life and conversation: that thy *Honour* and *Glory* may be thereby *increased*, the *Devil*,

vil, and all other the enemies of my ſoul, may be vanquiſhed, my *Soul* may be *ſaved*, and at the laſt, I may appear with boldneſs, before thy *Tribunal*, and receive the reward of a *good and faithfull ſervant, even his Maſters joy*, everlaſting bleſſednesſe, and that, by thy *merits* only, O bleſſed *Saviour*.

Mat. 25. 21.

Petitions for Temporal bleſsings in which we are to deſire of God,

THat he would be pleaſed to continue unto us,

The bleſſing of a *good King, juſt, and religious.*

To give unto us,

Magiſtrates and *Juſtices*, upright, and carefull to ſee good *Lawes* duly executed.

Teachers, to direct us in the Truth.

That he would bleſs us with

Length and goodneſs of *Dayes.*
Health of *Body.*
Contentednesſe of *Mind.*
Competency of *Eſtate.*
Food and *Rayment.*
Conveniency of *Dwelling.*
Wholeſomneſſe of *Air.*
Fruitfulneſſe of { *Cattel.* / *Soyl.*

That

That he would make us happy

In { *wedlock,* / *Children,* / *Faithfull friends,* / *Peaceable and loving neighbours,* / *Honeſt Servants,* / *Skilfull Phyſicians.*

That he would preſerve our

Goods,
Good Name,
Our *Senſes and underſtanding.*

That he would protect us,

From { *Trouble,* / *Enemies,* / *Dangers,* / *Loſſes,* / *Sickneſſes.*

That he would give

Peace { To all Nations, / To our Land, / In our private dwellings.

Rules to be obſerved in the Morning.

When thou awakeſt in the Morning, ſhut and cloſe up the entrance to thy heart, from all unclean, prophane, and evill thoughts, and let the conſideration of God, and goodneſſe enter in.

when

when thou art arisen, and art ready, retire thy self to thy Closet, *or other private place, and offer to* God, *the first fruits of the* Day, *and in praying to him, and praysing him, remember:*

1. *To give him* thanks, *for thy quiet* rest *received, for delivering thee from all* dangers, *ghostly and bodily, and for all other his* benefits *to thee.*

2 *Offer unto him* thy self, *and all things that thou doest possess, and desire him, to* dispose *of thee and them, according to his good pleasure.*

3. *Crave this* Grace *to guide thee, and to strengthen thee from, and against all* Tentations, *that so thou maist doe nothing, the day following, contrary to his* will.

4. *And lastly* beg *of him,* (*according to the* Rules *before prescribed*) *all things needfull for the* Soul *and* Body.

To which purpose pray as followeth.

Morning Prayer.

I Thank thee O heavenly Father, Lord of Heaven and Earth, for all thy *Blessings,* which I (undeservedly) have received from thee; that thou gavest me a *being* from honest *parents,* and in that part of the World, where thy Sonne *Christ Iesus,* is purely professed, that thou didst endue me with *reason* and *understanding,* and didst also give me perfect *members* and *senses:* that thou hast preser-

ſerved me ere ſince my birth, & vouchaſed me *health* and *liberty*, and a competency of *means*, to maintain me, and thoſe, whom thou haſt placed under me: that thou haſt *Elected* me in thy *Love*, *Redeemed* me by thy *Sonne*, *Sanctified* me by thy *Spirit*, and *kept* me this night paſt from all perils of *body* and *Soul*, and given me a ſweet and comfortable *reſt*. O *Lord I commend into thy hands*, my ſoul and body, thoughts, words, and actions, and humbly beſeech thee, that thou wouldeſt guide and order them all, to thy *honour* and *glory*, and my endleſs and eternall *happineſſe*. Enlighten my *mind*, that (the *Darkneſſe* and cloudy miſts of mine offences being diſpelled) I may walk before thee, in my vocation, without offence, *as in the day*, clean, unſpotted, and unblamable. Give unto me thy *Holy Spirit*, which may bridle my vain *cogitations*, and head-ſtrong *deſires*; and order thou (I beſeech thee) my *words*, and rectifie all my *actions*. O Lord, as thou haſt of thy bounty, raiſed up my *body* from *ſleep*, ſo ſtir up my drowzie *ſoul*, from the ſleep of *ſinne*, and carnall *ſecurity*. Let *my body* be ever aſſiſtant to my *ſoul*, in all good actions in *this life*, that they may both be partakers of *life everlaſting*. Thou O Lord haſt promiſed (*to thoſe which ſhall faithfully aſk*) *all things neceſſary for this life*: give me I beſeech thee, (If it ſeem good unto thee) ſuch a *competent eſtate*, as ſhall be expedient, to ſupport my *life*, in a civill, modeſt, and religious manner. Give Rom. 13. 13.

unto

unto me that which ſhall be convenient,
1 Tim. 6. 8. but eſpecially O Lord, *a heart, and mind contented*, with whatſoever thou ſhalt be pleaſed to allot unto me. Grant *O Lord*, that in thy *Name*, *I may caſt forth my net*, into the *Sea* of this *world*, and diligently, carefully, and with an upright conſcience, follow that vocation, in which thou haſt placed me: that by thine ayd and aſſiſtance, I may proſper, and have good ſucceſſe, in all my affairs. Bleſſe O Lord, the *Kings Majeſty*, *govern* his heart in thy *fear*, and *guide* his *underſtanding*, to do thoſe things, which ſhall be acceptable to *thee*, and profitable to his *Kingdomes*. Give him loving and loyall *Subjects*, and ſuppreſſe his open, and ſecret *Enemies*. And (together with him) bleſſe his *Queen*, and royal iſſue, make her *as the fruitfull Vine on the*
Pſ. 128. 3 *houſe top*. Bleſſe all the ſtate *Eccleſiaſticall and Civill*, from the higheſt to the loweſt. Comfort the *comfortleſſe* and *helpleſſe*. Bring all *Travellers* to their own beings in ſafety, and direct all upon the *Seas* to their ſafe *Ports*. Shew the light of thy *Truth* to thoſe which wander out of the right *way*. Give to all *ſinners* true and hearty *repentance*, ſtrengthen thoſe which have *begun well*, and give them thy aſſiſting grace, that they may *perſevere* in goodneſſe. To all my friends, kindred, and Enemies, and to thoſe which pray for me, give all thy good *bleſſings*: Keep us all, from all *evill*, and make us to continue in thy *Service*, to our lives end; and after the courſe

courſe of his miſerable life ended, bring us to thine everlaſting Kingdome, through *Ieſus Chriſt our Lord.*

Or thus.

ALmighty and Everlaſting GOD, I praiſe and bleſſe thee, from the bottome of my heart, that of thy infinite goodneſſe thou haſt preſerved me this night paſt, and haſt (with the impregnable defence of thy *Providence*) defended me from the power and malice of the *Devill*, and kept me both in *ſoul* and *body* from all his deviſes and ſnares, and raiſed me from ſleep (*the image of death*) and not left me, to be ſtifled in the darkneſſe of my *ſins*, but haſt given me a longer ſpace, to repent me of them. I humbly intreat thee that thou wouldeſt not withdraw thy hand of *Protection* from me, but take me into thy *Tuition*. Watch over me with the eyes of thy mercie, *and direct me in the way of thy Commandements.* Pſ. 119. Endue me with thoſe graces of thy *Holy Spirit*, whereby I may paſſe this day, and the reſt of my life, to the *praiſe* and glorie of thy *Name*, the *benefit* of my *Neighbour*, and the *ſalvation* of my ſinfull *ſoul*. Keep me, *O Lord*, from all ſinne, bridle and mortifie my fleſh, that I offend not, nor fall into any tranſgreſſions, which may provoke thy wrath againſt me. Direct my *ſoul* and *body*, my *words* and *actions*, according

to

to the rule of thy *will*. *Divert* my *heart* from fastning too much upon transitory *pleasures*, and *convert* it to the delight of eternal *joyes*. And because I am not worthy, O *Lord*, that thou shouldest hear me, poor wretched sinner for any worth in me; behold I set before thee, the *merits* of thy only Son; *who is the propitiation for our sins*; look upon him, and for *his Righteousnesse*, pardon the offences of me thy *servant*: and grant to me those things, by thy *mercy*, which by the strict Rule of thy *Iustice* are not due to me. Defend me *O Lord*, from all mine enemies. Arm me with thy *Spiritual* weapons, put on me the *Clothing of wisdom and strength*; the *Brestplate of Righteousnes*, the *Helmet of Salvation*, the *Shield of Faith*, and the *Sword of the Spirit*, that in this earthly *Pilgrimage*, I may manfully oppose the enemies of my Soul, the *Concupiscence of the Flesh*, *the Tentations of the world*, and *Malice of the Devil*; that so having finished valiantly, the course of this *Terrestrial* warfare, I may hereafter praise thee in thy *Celestial* Kingdom. And thou *O Lord*, who givest food to every living *Creature*, *and feedest the young Ravens which call upon thee*, be merciful unto me, in the supply of those *necessaries*, which I dayly want. Preserve me in health, *give me food and raiment*, *and sufficient* to maintain me in that course of life, to which it hath pleased thee to call me; that having sufficient *in all things*, *I may abound in good works*. And grant that I may lead a quiet life *in*

1 Joh. 2. 2.

Ephes. 6.

Ps. 147. 9.

1 Tim. 6. 8.

2 Cor. 9. 8.

all

all godly converſation; that having and uſing thy *bleſſings* worthily, I may paſſe this life, with joy and comfort, till it pleaſe thee to call me to a better. Give thy bleſſings to the *Kings Majeſty*, the *Queen*, the *Royal Iſſue*, and the whole *eſtate* of this Kingdom, and grant, that we may all bend our thoughts and ſtudies to pleaſe thee, that at the laſt, by the merits and interceſſion of *Jeſus Chriſt*, we may be received to thy Heavenly Kingdome, *Amen*. Jam. 3.13.

Or thus.

OAlmighty *Lord God*, which day after day doſt miniſter to ſinfull man infinite occaſions, whereby we may be ſtirred up to praiſe thy holy *Name*, and art moſt plentifull in *pity*, and favourable to thoſe, which with pure *hearts*, & unfeigned *faith* call upon thee; behold me, thy poor unworthy *ſervant*, with the eyes of *compaſſion*, that at this time am bold to offer up unto thee, a *Morning Sacrifice* of praiſe and thanks for all thy bleſſings; and amongſt the reſt, for that thou haſt vouchſafed, after a ſufficient and quiet ſleep, to raiſe me ſafe from my Bed again, which favour thou haſt not afforded to many others, who in far greater meaſure have deſerved it, than my ſelf; for which *merey* of thine, I am not able (through my inſufficiency and weakneſſe

neſſe) to give unto thee due praiſe and thanksgiving. I pray thee therefore, in
Mat. 3.17. thy dear *Sons Name*, (*in whom thou art well pleaſed*) to accept theſe poor and weak *thanks*; and for his ſake alſo, to be further aiding and aſſiſting unto me this day following, in whatſoever I ſhall take in hand. For thou knoweſt, *O Lord*, how feeble mans nature is, inſomuch, that if he truſt to his own ſtrength, of neceſſity he muſt fall into many miſeries, errors, and dangers. Have mercy therefore upon mine infirmities, and be *propitious* and *helping* to me; that by thy *illumination*, I may diſcern and perceive *good* from *evil*; and by thy leading and direction, may follow the one, and *avoid* the other. Lord ſo guide me wi h thy *holy Spirit*, that I may neither doe, ſpeak, nor think any thing this day, contrary to thy *holy Will*. Behold, *O Lord*, I offer my ſelf a *living Sacrifice* to thee; and humbly pray thee to accept it. Good God, direct my Soul *in the way of thy Commandements*, increaſe my *faith*,
Pſ. 119,5. ſtrengthen my *hope*, enlarge my *Charity*, and infuſe all the good *graces* of thy *Holy Spirit* into me. Give me *grace*, ſo to *remember* my ſins, as that thou mayſt forget them; and ſo to *forſake* them, as that thou mayſt *forgive* them. Inſtruct me in all goodneſſe, and give me the grace of *Perſeverance*, that I fly not back from any good courſes in this *life*, but that I may goe forward, and continue in them;

to

to the end of my days. O Lord, who haſt promiſed the neceſſaries of this life, *to thoſe which ſhall firſt ſeek thy Kingdom*, I humbly intreat thee to give unto me this day, all things neceſſary for my ſuſtentation; as *food, rayment, health of body, joy of heart, peace of Conſcience*, and a *bleſſing* to all my endeavours; give me a *mind contented* with that which ſhall be *ſufficient*, and not *deſirous* of that which is *ſuperfluous*; that I may paſſe the reſt of my days on earth *religiouſly, honeſtly*, and *ſoberly*, as becommeth thy ſervant, to thy *honour* and my endleſſe *comfort*. Be gracious to the *Kings* moſt excellent *Majeſty* his Royal *Queen*, the Royal *Iſſue*, the whole *Eſtate, Clergy, Nobility, Gentry, Magiſtrates*, and *Commons*; give us all grace in *our* ſeveral places, to doe our Duties, as in thy ſight; that at the laſt (by the merits of *Jeſus Chriſt* our Saviour) we may receive the reward thereof in thy eternal *Kingdom*, where thou reigneſt together with the ſame *our Lord Jeſus Chriſt*, and the *Holy Spirit*, *world without* end. Mat. 6. 33.

Morning Prayer for a Family.

O Almighty *Lord God*, Heavenly *Father*, we give thee moſt humble and hearty thanks, in that thou haſt not only of nothing *created us after thine own Image*, but alſo haſt from time to time moſt graciouſly *preſerved us*; even Gen. 1. 26.

to

to this present *Morning*, from all dangers and terrours, and hast given us this night past, sweet sleep, and comfortable rest, whereby we are refreshed and fitted to our bodily labour. We thank thee *O Lord* for all thy spiritual blessings, for our *Regeneration*, *Iustification*, *Sanctification* in some measure, and our *Redemption* by *Iesus Christ*. We praise thy *Name*, for thy bountifull supply of all things necessary for this life, as also for thy patient and long expectance of us in our *Conversion*. *O Lord*, we confesse that we have been so far from the serious consideration of thy favours to us, and from rendring due thanks unto thee for them, that in stead thereof, we have grievously offended thy *Majesty*, with most abominable and vile sins, notwithstanding thou hast sought to reduce us to thy obedience, by the good motions of thy *Holy Spirit*. As often, *O Lord*, as we look about us, either with the eyes of our bodies or minds, so often do thy fatherly and innumerable benefits appear unto us. For all which, we tender again and again, from the bottom of our hearts, infinite thanks unto thee; and humbly desire thee, for thy mercies sake in *Christ Iesus*, to pardon all our ingratitude and rebellions. Enlighten us, we pray thee, with thy *holy Spirit*, that we may see our imperfections; kindle our zeal towards thee; rule and govern our minds, wills, affections and actions, that we may not willingly offend thee any more. And give us *Grace*, that we may always think, speak,

speak, and doe, whatsoever shall be pleasing unto thee, and abstain from all things which shall displease or offend thee. It is more than enough, O Lord, that we have been hitherto so *rebellious* against thee: It is too much, that we have been so *negligent* to serve thee, and it is worst of all that we have been so *ingratefull* to thee for all thy blessings. Let all evil and wickednesse now depart from us, and let new manners, new affections, and new hearts be renewed in us. We commit our selves, O Lord, wholly into thy protection, this day, & the rest of our lives, and most humbly desire thee of thy infinite goodnesse, that as now thou hast put good thoughts into us, thou wilt be pleased to perfect them in us: so that being led by thy *Holy Spirit*, we may do that which is acceptable to thee, and love, serve, honour, and praise thy holy *Name* all the daies of our lives. And for as much, O Lord, as thou hast promised to those that love thee, *all things necessary for this life*, we call and cry to thee, *O our Father which art in Heaven*, to *Give us this day our daily bread*; even whatsoever is needfull and expedient for our sustentation, Give us, O Lord, sufficient for our maintenance, lest we take evil and indirect courses, or *blaspheme*, or *murmure* against thee: and not too much, lest we forget from whose hands we receive it. Give not onely that which shall be necessary, but contented minds also with it. Blesse O Lord, the labour and work of our hands, blesse us at home and abroad,

and grant that every one of us may truly (as in thy sight) walk in our several vocations, and diligently and carefully intend the same, making a conscience of all our waies, that by thy gracious favour, and our own endeavours, we may have prosperous success in all things that we shall undertake. Continue, O Lord, thy *Gospel* among us. Bless our gracious *King*, with the *Queen*, the Royal *Issue*, the Lady *Elizabeth* with her Princely *Off-spring*, the whole *Land*, and all sorts and conditions of people in it. Bless all that travel by *Sea* or *Land*, and take into thy protection all *Orphans*, *widdows*, and all that suffer wrong: Give health and strength to the *sick* and *weak*, and joy and comfort to the *sorrowfull* and *afflicted*. Bless us O Lord, with healthfull and sound *bodies*, keep our good *names* unspotted, and unblemished. Bless the *fruits* of the earth, and give us wholsom, peaceable, and seasonable *times*. These and all other thy *blessings*, which thou knowest better to *give*, than we to *ask*; vouchsafe (if it seem good to thy *Majesty*) to *give* us, for the worthiness of thy Son *Jesus Christ* our Lord, in whose blessed *Name*, and absolute *Prayer*, we close up our imperfect *Prayers*, and say, as he hath taught us: *Our Father, &c.*

Rules

Rules for Evening and Night.

AS we usually twice a day at the least, take our bodily sustenance, so should we be no less carefull for the refreshing our soules; but twice a day likewise (Morning and Evening, if not oftner) dispose our selves to Devotion and Prayer. when thou therefore retirest thy self, (as in the Morning) remember,

1. To give God thanks that he hath delivered thee from the dangers of the day past, prospered thee in thy affairs, and given thee necessaries for thy sustentation.

2. Examine thy Conscience narrowly, and consider wherein thou hast (the day past) offended God, either in thought, word, or deed: and having set thine offences before thee, confess them to him, (and in the bitterness of thy soul) repent thee, be sorry for them, and crave pardon for them, & desire his grace that thou offend no more in the like.

3. Pray to God to continue his care over thee, the night following, and to defend thee from all perils and dangers.

So that going to thy rest with these good actions and thoughts, thou shalt doe like to those, which rake up fire in the Embers over night, that they may the more readily find it in the morning.

In the Night.

When thou awakeſt in the Night, call upon God likewiſe (for the Night was not made wholly for ſleep) praiſe him, contemplate, and meditate upon his works. Sometimes weep for thy ſins, ac-
Pſ.6.6. *cording to the practice of* DAVID. *For as the nightly dew refreſheth & tempereth the* Earth; *ſo do our nightly* tears *aſſwage our*
149. 5. *concupiſcences. And ſomtimes rejoice in the* Lord, *according to that of the* Pſalmiſt, *for* the great benefits thou haſt received from him: *by theſe meanes, keeping thyſelf to one* holy Exerciſe *or other, thou ſhalt be ſure to avoid the* Devils *tentations, whoſe chief*
Eph.5.11. *time of ſetting upon us, fitteth beſt with his* works, *which are uſually ſtiled,* The works of darkneſſe.

Evening Prayer.

Pſal. 10. 42. *The Lord hath granted his loving kindneſſe in the day, therefore in the night will I ſing of him, and make my Prayer to the God of my life.*

O Lord God, Father everlaſting, I yield thee moſt humble and hearty thanks, that thou haſt not only *averted* thy *puniſhments* from me, which my grievous ſins have deſerved; but inſtead thereof, haſt *preſerved* me from all *dangers*, and *ſupplyed* me with all *neceſſaries* of

of this life. O Lord, I confeſſe, that I have ſo highly offended thee this day, that all the puniſhments which may be inflicted upon vile and miſerable ſinners are due to me. I confeſſe, O Lord, that I have offended thy *Majeſty* in ——— *Repeat the ſins thou canſt call to mind.* And not only theſe doe I acknowledge, but all the reſt, which I have committed from my *infancy*, to this preſent *hour*, *wittingly* or *ignorantly*, in *thought*, *word*, or *deed*, againſt *Thee*, my *neighbour*, and my *ſelf*. O Lord, I confeſſe my weakneſſe, *I doe not that which I ſhould*, and *would doe*: *but that which I ſhould not, and am unwilling to doe, I doe*: not regarding (t fearing thy incomprehenſible *Glory*, venerable *Preſence*, terrible *Power*, exquiſite *Juſtice*, nor thy *Goodneſs* unſpeakable, for which, *if thou ſhouldeſt enter into judgment*, what would become of me? But, O Lord, for as much as thou art a *Father of mercies*, and doſt not *deſire the death of a ſinner*, if he return unto thee by unfeigned repentance: I moſt humbly (in the *Name* and *Mediation* of our bleſſed Saviour *Chriſt Jeſus*) crave pardon for them. *Lord I repent*, *help my impenitency*, and hear my requeſt. Be mercifull to me a ſinner, & pardon all my offences, whereof thou, O Lord, knewſt me to be guiltie. And I beſeech thee, O Lord, for the time to come, to mollifie my heart, water it with the dew of thy heavenly *grace*, that I may not alwaies bring forth *thorns* and *weeds* fit for nothing but the fire. *Convert me, O Lord, and I ſhall be converted*, open my eies, direct my heart

Ro.7.19.

Pſ.143.2

2 Cor.1.3.

Eze.33.11

Cant.1.4.

and waies: Draw me after thee, and being converted, suffer me not *to return again with the Dog to his vomit.* And forasmuch, O Lord, as thou hast appointed the *Night* to refresh our bodies, I humbly pray thee, to defend me (as well sleeping as waking) from the snares of the *Devil.* *O Lord into thy hands I commend my Spirit,* which thou hast redeemed (by thy precious death and passion.) Suffer it not to *sleep* in sin, & in it lie *languishing* unto death, & so be *buried* in the *grave* of thy *judgment,* but watch over it, I beseech thee, and *defend it under the shadow of thy wings.* Let me not be oppressed with unnecessary *sleep,* but raise me in due time to thy *Service* and *Praise.* Thou knowest, O Lord, that of my self I have no strength *waking,* much less when I *sleep*: I humbly therefore pray thee to defend my *soul, body, goods,* (and all things which thou hast bestowed upon me) this *night,* from all evil and damage; And so dispose of me, that I be not *troubled* with any *terrors, terrified* with any vain *phantasies, weakned* by any *sickness,* or *impoverished* with any *casualties* or *crosses.* Keep me, O Lord, from all evil dreams, and unclean thoughts, and compass me with a wall of thy *mercies,* that the *Tempter* approach not to my *Bed*: so that being *preserved* by thy *protection,* and refreshed with *comfortable* rest, I may arise, and offer unto thee my daily bounden *duty* and *service,* even *praise* and thanks to thy most holy *Name.*

2 Pet. 2. 22.

Psal. 31. 5.

Psal. 17. 8.

Or thus.

O Blessed *Lord Jesus Christ*, to whose inexhaustible bounty we owe all honour and praise, I give thee all possible thanks, that thou hast vouchsafed to keep me this day from all evil, so that none of thy fearfull *judgements* (to which I was justly liable) have fallen upon me, but of thy unspeakable mercie, thou hast preserved me from them, and hast also liberally, and with a bountiful hand, supplied me with the necessaries of this life, notwithstanding my great and manifold sins committed against thee. O Lord, I confess, that I have wasted the time (which thou hast given me for repentance), altogether idely, vainly, and unprofitably, not so much as considering or taking notice, that this *day* might have been the last of my *life*, but have added and heaped *sin upon sin*, in thy All-seeing sight, as if I had stood in no fear of thee at all, daily renewing (as much as in me lay) thy torments and passion: for which I have deserved, that the earth should open unto me, and Hell devour me: which, that it is not come to passe, I ascribe (with all thankfull acknowledgement) to thy infinite mercy and goodnes. O Lord, I acknowledge that it is of thy goodnes alone that I am thus preserved from all thy *judgements*, seeing that many calamities have befallen divers others, who have less deserved them

them than my self. That some have therefore perished by *water*, some by *fire*, some by *sword*, others by *sudden* and violent *death*, and that I live: that some have been taken *blind*, some *lame*, some *distracted* in their senses, that others have *sustained* much *damage* in their worldly *estate*, and I have *escaped*, and not been *punished* in any of these *kinds*, to what shall I ascribe and attribute the cause? surely to thy *mercy* alone, for which I cannot give unto thee sufficient *thanks*. But O sweet *Saviour*, as thy *mercy* exceedeth, so do our *necessities* increase, thou canst not want matter for thy *mercy* to work upon, by reason of our inabilities to help our selves: wherefore, I further *pray* thee, that this night following may be also safe and prosperous unto me, that by sweet *sleep* and comfortable *refreshing*, I may be fitted, when I awake, to *serve* thee with a thankful and cheerful *heart*. And because, O Lord, that this life hath not one certain hour, I beseech thee to *enlighten mine eyes that I sleep not in death*, Psal. 13. 4. and grant that after I have rested quietly, I may by thy *grace* and *mercy* arise to serve thee, in singleness of heart. *Lighten* (O Saviour) *my darkness*, and mercifully keep me from all dangers of this night. Save me *waking*, and keep me *sleeping*, that I may *watch* in thee, and *rest* in peace. There is nothing that more resembleth our *Life*, than the *Day*; nor the *Grave*, than our *Beds*: O Lord, therefore, when I am laid down, and by *sleep* made unable to help my self, being like

unto

unto a *dead* man, defend me then by thy power, from the crafts and aſſaults of the *enemy*, that he do me no harm; ſo that (though my body *ſleep*) my ſoul may *watch* unto thee, and contemplate of the life to come. And grant, that having paſſed the night quietly, I may ariſe as well from the *ſleep* of ſin, as from my natural *ſleep*, and with all alacrity paſs the day following in thy ſervice, and in the end of my pilgrimage (by thy merits) receive the *Crown*, which thou haſt promiſed to thoſe that love thee, in that *day* which no *night* ſhall follow, and in that heavenly *Kingdom* where thou reigneſt, together with the *Father*, and the *bleſſed Spirit*, world without end.

Evening Prayer.

LEt my prayer, O Lord, be ſet forth in thy ſight, as the incenſe, and let the lifting up of my hands, be an evening Sacrifice. Pſa. 141.

In the Evening, Morning, and at Noonday, will I pray, and that inſtantly, and thou Lord ſhalt hear my Prayer. 55. 18

Bleſſed be thou O Lord, *who haſt preſerved me from the Arrow that flyeth by day, and from the ſickneſs that deſtroyeth in the noon day.* 91. 5

Who haſt not cut off my life like a weaver; nor made an end of me. Eſa. 38. 12

O Lord, I confeſs, that as my dayes have increaſed, ſo hath my ſin multiplied.

Pro.24.16 *The just man falleth seven times a day*; But I miserable sinner, seventy times seven times.

Luc.17.4. But I return to thee O Lord, and repent: *Let not the Sunne goe down in thy wrath.*

O Lord, whatsoever *good* I have *done* this day, I acknowledge, that thou hast wrought it in me, and desire thee graciously to accept of me for it, as thy *Instrument* only.

O Lord, whatsoever *evil* I have *committed* this day, I confess it, to be the *work* of mine own hands, and heartily pray thee to pardon it.

O Lord, which givest the *sleep* of health to them that love, and causest those that
Psal.13.4. fear thee, to *sleep confidently*, *Lighten mine*
Psal.91.5. *eyes that I sleep not in death. Keep me from the terrors of the night, and from the works of darkness.*

Cant.5. Lord, though I *sleep*, yet let my heart *watch* to thee; and when I *wake*, let me be present before thee, let my thoughts ascend to thee.

Grant, that I may alwaies remember,
Ps.139.12. that *the night is no night with thee*, and *that the darkness and light, are to thee alike*.

Grant, that I may alwaies meditate upon the long & last *sleep*, the *sleep* of death, the *bed* of my *Grave*, and the *Covering of*
Isa 14.19. *worms and dust.*

Let my *sleep* be a cessation from sinne, and let me not in my *sleep* doe, or think any thing, that may *offend* thee, or *defile* my self.

And

And grant, that after the *sleep* shall depart from mine eyes, I may remember thee, *search my ways*, and try my heart.

O Lord, I commend my self, and all that (of thy bounty) is mine, to thee. *In thee I put all my trust and confidence.* Psal. 71. 1.

Thou seest in what dangers we are, what snares the *Devil* laieth for us.

I humbly therefore pray thee to defend me from him.

And grant me so to order and end my life, that I may *sleep* in peace, and take my rest with thee, for the merits of *Jesus Christ*, &c.

I will lay me down in peace, and take my rest, for it is thou Lord only, that makest me dwell in safety. Psal. 4. 9.

Evening Prayer for a Family.

O Almighty and everlasting God, who hast appointed all times and seasons to succeed in their due course; and hast ordained the *day* for the works of the *day*, and bodily labour, and the *night* to take our quiet *rest* & refreshing: by whose *providence* and *mercy*, we have been preserved this *day* from all dangers, and have been furnished with all things necessary for this life: we humbly pray and beseech thee, that now, in this time of *night* and *darkness* (wherein we poor and miserable sinners stand in

most

most need of thy help and aid) thou wouldest be pleased, to keep us from all dangers, *spiritual* and *temporal*. O Lord we confess, that we have not deserved the least of thy favours; nay, if thou shouldest with strict eye examine our actions, how we have spent this *day*, and the rest of our *dayes* past, we should not Psal. 5. 5. be able *to stand in thy sight*; much lesse begg any further blessings of thee. For (notwithstanding thy manifold and daily favours) we have in all things been rebellious and repugnant to thy blessed *will*; and obedient and conformable to the command of our enemies, the *flesh*, the *world*, and the *devil*: insomuch, as we have lost our liberties, and are become servants and slaves unto them. For we have wholly given our selves to serve the pleasures of the *flesh*, in concupiscences and other carnal *Acts*: we have hearkned too much to the delights of the *world*, in covetous *desiring* that which is not our own, in *abusing* the *creatures* thereof, which were created for our necessary use, and not for our wanton and insatiable desires: and we are become the servants of *Satan*, in not opposing and resisting his unclean and wicked sentations. Our sinnes are *infinite*, and our iniquities are *numberless*, so that we cannot, nor are any way able to recount them unto thee. We have *fled* from thee, *seeking us*: *neglected* thee, *loving us*: *stopped our ears* to thee, *speaking to us*: *turned our backs* to thee, *reaching thy hand* to us: *forgotten thee*, doing good to us; and *despised*

spised thee, correcting us. Yet O Lord, we humbly intreat thee to shew thy accustomed mercy to us, poor and miserable sinners, who in grief and anguish of soul, confess these our offences, and earnestly and bitterly bewail them. Look upon us with the eyes of compassion, not for any thing in us, but for the love and respect which thou bearest to thy Sonne CHRIST JESUS, in whom we verily believe, that thou art fully reconciled unto us. Take away our sins, and the punishment due unto us for them. Let thy wrath be turned from us, and destroy us not together with our manifold transgressions. Lord, thou seest our wickednesse, and withall, how, and in whose name, we crave thy mercy. Turn thee O Lord, from thine anger, which thou mightest justly powr upon us, and be gracious unto us, according to thy wonted goodness, who *abhorrest nothing which thou hast made*. Create also, we beseech thee, in us, new hearts, hearts fit to serve thee, *and write thy Law in them*, with the finger of thy *Holy Spirit*, that all our desires and actions, may be conformable to thy blessed *will*. And now again, O Lord, we desire thy *Majesty*, to take our souls and bodies into thy protection this night following: suffer us not to *sleep* in sinne, but watch over us, and defend us *under the shadow of thy wings*: Let not our *sleep* be excessive or immoderate, but raise us again in due time, that after a quiet and moderate

Jer. 31. 33

Psal. 17. 8.

sleep

sleep, we may *arise* to *serve*, and *praise* thee *joyfully*; *begin* and *perfect* our works *justly*: *labour* in our vocations *truely*: and *seek* thy Kingdom *earnestly*: that at the last, by thee, with thee, and in thee, we may come unto the same *Kingdom*, by the merits of our Saviour JESUS CHRIST, in whose *Name* and *Prayer* we are bold to call further upon thee, saying, *Our Father*, &c.

Prayers

Prayers upon the Life and Death of our Saviour Jesus Christ.

O Sweet SAVIOUR, *who for the love of mankind, didst vouchsafe to descend from thy Royal Throne, from the bosom of thy Father, into this vale of misery, and to take on thee the form of a sinner, even humane flesh in the sanctified womb of the most chaste and pure Virgin, and be born without impeachment to her Virginity;*

Be pleased of thy great clemency, to make my heart thy habitation, adorn it to that end, with all spiritual graces, and be daily born in me, by renewing in my soul a fervent love to thee; and

Be mercifull to me.

O Blessed Lord, *who being God almighty, didst not disdain at thy Birth, to be wrapped in swadling clouts, and to be laid in a Manger,*

Grant that I may be ever in thy sight a little Infant, in Humility and lowliness of Spirit: take from me all ambitious Thoughts, and

Be mercifull to me.

O gracious Lord, *who at thy Birth wouldst be received into this world with the*

the joyfull Hymns of blessed Angels, and be found to the great delight and admiration of poor Shepheards;

Give thy grace unto me thy poor unworthy servant, continually to persevere in thy praises, to seek thee with the Shepherds affection, by seeking to find thee, and finding thee, alwaies to retain and enjoy thee, and

Be mercifull to me.

O Sweet Jesu, *who wert pleased upon the eighth day to be circumcised, and in that most tender age of thine, didst begin to shed thy blood, merely for the love of me and mankind,*

Cut off, I intreat thee, all superfluities from my soul, and take from me all evil thoughts, words, and works, and

Be mercifull to me.

O Blessed Christ, *who (to the unspeakable comfort of me and all thine Elect) wouldest be called by the saving Name of Jesus,*

Grant, that the memory of this name may ever cause a reverend respect in me toward thee, and that by it I may be preserved all my life, and at the hour of death, and

Be mercifull to me.

O loving Lord God, *who wouldest be found by the wisemen which sought thee, with faith and devotion, and who (having found thee) fell before thee with oblations of Gold,*

Frank-

Frankincense and Myrrhe,

Be pleased, I beseech thee, that I may find thee in Spirit, and worship thee in Spirit and Truth: offering unto thee the Gold of bright shining Charity, the Incense of pure devotion, and the Myrrhe of perfect Mortification, and

Be mercifull to me.

O blessed Saviour, *who to leave mankind an example of Obedience and Humility, wouldst become subject to the Law, and be brought to the Temple, and there have offered for thee the Oblations of the poor, and not the rich,*

Give me the grace of obedience, to subject my self willingly to my Governours: suffer not the least thought of Pride to reign in me, but quench in me all haughtiness of Spirit, with inordinate love, and conceit of my self, and

Be mercifull to me.

O gracious Lord, *who whilst thou wert yet young and tender, were contented to suffer persecution, and flee with thy blessed Mother into Egypt,*

Grant me such ability by thy grace, whereby I may not only suffer persecution and affliction when it shall please thee, but also persecute and punish all wickedness within my self before it grow too strong for me, and

Be mercifull to me.

O blessed Jesu, *who being sought for by*

thy

thy blessed Mother three dayes, wouldest be found of her in the Temple,

Suffer me never to be severed from thee, give me such a Devotion toward thee, that I may never be weary in serving thee, nor satisfied with praising thee, either in Church or private Closet, and

Be mercifull to me.

O loving Lord, who wouldest enter the River Jordan, and there be baptized by thy fore-runner John the Baptist,

Be pleased that I may be purified in this life by thy merits, and thereby washed from all my sins, and

Be mercifull to me.

O gracious Saviour, who didest continue fasting and praying forty dayes and nights together in the Desert, and after divers tentations, didst overcome Satan,

Grant that I may chastise my flesh, and exercise my self in Fasting, Watching, Prayer, and other Spiritual Exercises, and subdue all evil affections which rebell against the Spirit, and

Be mercifull to me.

O blessed Redeemer, who for my sake didst subject thy self to many sorrows and necessities, to heat, cold, hunger, thirst, weariness, sweat, [illegible], and tribulations,

Strengthen me with the aid of thy Holy Spirit, that I may willingly bear all

all adversities, as comming from thy hand, and

Be mercifull to me.

O blessed Lord, *who while thou wert upon earth, didst vouchsafe to comfort the Sons of men, and heal their infirmities,*

Repleniſh my heart with all pious affection, that I may account the miſeries of others as mine own, and ſupply their neceſſities in whatſoever I may, according to my abilitie, and

Be mercifull to me.

O gracious Lord, *who for thy love to mankind, didſt endure infinite miſeries, injuries, calumnies, blaſphemies, and revilings, even of thoſe to whom thou haſt done much good,*

Create in me a heart pure and innocent, which may forgive mine enemies, and love them, rendring good for evill, whereby I may ſhew my ſelf a true follower of thy perfect Charity and Patience, and

Be mercifull to me.

O mercifull Saviour, *who to abrogate the Ceremonial Law, didſt eat the Paſchal Lamb with thy Diſciples, and giving them an example of humility, upon thy knees didſt waſh their feet,*

Grant that this example may take deep impreſſion in me, give me perfect humilitie, true obedience, and fervent love, whereby I may love thee ſincerely, and

all

all others unfeignedly, and

Be mercifull to me.

O blessed Lord, *who of thy great love didst institute the blessed Sacrament of thy Body and Bloud, whereby thou mightest continue with us to the end of the world.*

Stirre up in me an earnest desire and longing after this holy Sacrament, and grant that I may ever receive it with a chast love, deep affection, and a pure heart, and

Be mercifull to me.

O loving Lord, *who when thou wert to leave thy world, didst comfort thy Disciples, and with ardent and affectionate prayer didst commend them to the Father, thereby shewing what love thou didst bear to them, and all others who should believe in thee,*

Make my heart sensible of this love, and raise in me an earnest affection to thee, that I may be wholly transformed into the love of thee, and

Be mercifull to me.

O mercifull Saviour, *who praying in the Garden, didst wholly resigne thy self to thy Fathers good pleasure, desiring that not thy will, but his should be wholly done,*

Give me grace, that in all adversitie and tribulation I may flee to thee by Prayer, and ever commit my self to thy providence and good pleasure, and

Be mercifull to me.

O

O sweet Jesu, *who didst suffer thy self to be taken and bound as a Malefactor, neither didst lament nor murmure whilst thou wert shamefully entreated by thy Enemies,*

Give me strength, after thine example, willingly and patiently to endure all adversitie and tribulation, which shall at any time befall me, and

Be mercifull to me.

O blessed Saviour, *who wouldst be forsaken of thine own Disciples in the middest of thy troubles and afflictions,*

Pardon me thy fugitive servant, and receive me into thy favour: suffer me not to wander from thee any more, but give me such constancie and perseverance, that I may continue in thy service to the end of thy dayes, and

Be mercifull to me.

O mercifull Jesu, *who standing in the presence of the High Priest, didst patiently endure a cruel blow,*

Mortifie in me all angry affections, that I be not disquieted when I am injured, nor think of revenge, but for thy sake may bear all things patiently, rendring good for evil, and

Be mercifull to me.

O gracious Redeemer, *who in the night of thy Passion, wouldest be mocked, derided, and many wayes be despightfully handled,*

Help

Help mine infirmities, lend me aid that I faint not under temptations or tribulations, but give me grace to be thankfull to thee for them, and

Be mercifull to me.

O blessed Lord, *who wouldest not reply to the unjust accusations of thine enemies, but mildly with a deaf ear wouldst let them pass;*

Grant that no slanders may move me to impatience, but that by thine example I may patiently overcome all that any way defame or injure me, and

Be mercifull to me.

O loving Saviour, *who being denyed by thy Apostle Saint Peter, didst look on him with the eye of compassion, and cause him to bewail his offence with bitter tears,*

Look also on me miserable sinner, with the same gracious and moving aspect, that I may wash away my sinnes with the tears of repentance, and never denie thee my Lord and Saviour by word or deed, and

Be mercifull to me.

O sweet Jesu, *who being stripped, wouldest be bound to a pillar & scourged, whereby thy blessed body was torn and wounded,*

Heal my wounds by thy stripes, take all evil thoughts from me, and grant me patience to endure the strokes of thy fatherly visitation, and

Be mercifull to me.

O

O gracious Lord, *who after so many wounds received, and so much precious blood shed, wert mocked and crowned with a Crown of thorns,*

Grant that the remembrance thereof may be imprinted in my heart, and that I may love thee for thy exceeding charitie, and wholly think of thee, wholly contemplate on thy bitter paines, and

Be mercifull to me.

O bountifull Jesu, *who wert pleased with great pain, labour, and wearinesse, to carry thine own Crosse to Mount Calvarie, and there to comfort the lamenting women, exhorting them to weep not for thee, but themselves and children,*

Give me grace with a chearful mind to bear any crosse thou shalt lay upon me, and to bewail with tears my sinful life past, and

Be mercifull to me.

O mercifull Redeemer, *who didst suffer thy sacred hands and feet to be pierced with nails, and fastned to the Crosse, and there didst with great effusion of blood suffer unexpressable torments,*

Grant that I may alwaies with a faithful and thankful heart bear in mind thy exceeding great love, who wouldest endure so great and grievous things for me. Purge and wash my Soul with those streams of thy most precious blood, from all uncleanesse, and

offer

offer them to the Father for a full and plenary satisfaction of all my transgressions, and

Be mercifull to me.

O blessed Lord, *who in thy bitter pains didst intercede with the Father for thine enemies which crucified thee; saying, Father forgive them, for they know not what they doe,*

Give me grace, that according to thy Precept and Practice I may love mine enemies, pray for them, and doe good to those which do evil unto me, and

Be mercifull to me.

O gracious Lord, *who being crucified between two Thieves, didst promise to the one of them confessing thee, the fruition of Paradise,*

Look upon me with the eyes of pitie, wherewith thou beheldest that good Thief, and grant I may live so, that at the end of my days, I may be found worthy to hear that joyful speech, *This day thou shalt be with me in Paradise,* and

Be mercifull to me.

O sweet Jesu, *who for the grievousnes of torments, and exceeding losse of blood didst faint and cry, I thirst; and wert pleased to drink gall, and vinegar,*

Let the remembrance of this Cup extinguish in me all inordinate riot and excesse. Give me the vertue of sobrietie, that

that all inordinate passions beirg quenched in me, I may wholly thirst after thee, and

Be mercifull to me.

O loving Lord, *who when thou wert so pleased, didst call for death, and bending thy head, didst commend thy Spirit into the hands of thy Father.*

Grant that the uncertainty of my death may be ever in my thoughts, and that I may be ever willing and ready to leave this transitory life when it shall seem good to thee, to whose blessed protection I commend my soul, praying thee to

Be mercifull to me.

O blessed Saviour, *who with great sorrow of thy friends, wert taken down from the Cross, and laid in the Sepulchre,*

Burie with thee all my evil desires, that I may seem dead to those things which displease thee, and be wholly delighted in thee my Redeemer, and

Be mercifull to me.

O glorious Lord, *who after three dayes, having overcome and triumphed over death and Satan, didst rise again out of the grave, and visit thy Disciples and Friends,*

Revive me from the death of sinne, cause me to walk in newness of life, and to seek after heavenly things, that when thou commest again, I may appear with thee in glory, and

Be mercifull to me.

O mercifull Saviour, *who forty dayes after thy Resurrection didst gloriously and triumphantly ascend into heaven in the sight of thy Disciples*,

Let it please thy goodness to infuse a longing desire and love of thee into my soul, that it may be elevated in affection to thee, and seek those things which are above, and

Be mercifull to me.

O gracious Lord, *who* (*according to thy promise before thy ascension*) *didst send thy Spirit upon thy Disciples, and other thy elect servants*;

Purifie (I beseech thee) my heart, that the same Spirit finding my soul pure and clean, may make his abode in it, and adorn it with his manifold graces, and

Be mercifull to me.

O blessed Saviour, *who when thou shalt at the last day come to judge the quick and the dead, wilt render to every one according to his works, either reward, or punishment*;

Give me grace so to pass this earthly pilgrimage, according to thy holy Will, that at that day I may be (through thy merits) thought worthy to be received into thy heavenly Mansion, there to praise and bless thee with the holy company of blessed Saints and Angels for evermore, and

Be mercifull to me.

Amen.

Prayers

Prayers for ſeverall perſons,

For a married man.

O Gracious *Father*, Maker and Preſerver of *Heaven* and *Earth*, who in the beginning didſt inſtitute *Matrimony*, foretelling the myſtical union of the *Church*, with our Saviour *Chriſt*: who alſo, in the time of his being upon earth, did honour *Marriage* with his *firſt Miracle*: John 2.
and haſt appointed it alſo for a *means* whereby *Mankind is propagated* for a *remedy* to avoid *unlawfull luſt*, and for the *mutual comfort* and conſolation of thy *Children*: Gen. 2.
I bumbly entreat thee to give me the aſſiſtance of thy divine *Grace*, that I may live according to thy Commandements, with my Wife, whom thou haſt given for my *help* & comfort, in this world. Mortifie in me all unclean, diſhoneſt, and fleſhly luſts, let not the heat of unlawfull concupiſcence take hold of me, but make me to be fully pleaſed, and ſatisfied with her love, and to love her, as *Chriſt* loved his *Church*, to cheriſh and comfort her as mine own *body*, and to have as great a care of her health, as of mine own. Grant, that we may live in *peace*, without *debate*; in *unity*, without *diſcord*; like the members of one *body*, equally deſirous to praiſe thy holy *Name*. And as thou haſt (O Lord) beſtowed

many children upon us, give us discreet hearts and understanding minds, to bring them up in thy *Faith* and *Fear*, in a religious, honest, and civil manner. Give them obedient hearts to thee, and to thy commandements, and to all that thou requirest of them, to be performed in *duty*, towards us their *Parents*: Keep them from those which are ready to seduce them, and so lead them in thy *Faith*, *Fear*, and *Knowledge*, that they prove not a *curse*, but a *blessing* unto us; and thereby attain to that *blessing* which thou hast promised to those which *honour* and *obey* their *Parents*. Grant likewise, O Lord, that I may guide and instruct the family which is under me, in thy *fear*, and in honest and carefull manner provide as well for their *bodies*, as their *souls*. And give them the like *Grace*, O Lord, to perform their *duties*, in fear and obedience, not as *eye-servers*, but in simplicity of heart, as in thy *sight*. And give us (O Lord) a competency of estate, to maintain our selves, children, and family, according to that rank or calling, wherein thou of thy goodnesse hast placed us, without excesse, riot, or vain-glory, and in singleness and pureness of heart, with all humilitie, relying upon thy blessed will, who knowest better than we our selves, what is needfull for us, To thee be all *Honour* and *Glory*, now and for ever,

Eph. 6. 6.
Col. 3, 21.

For a married Woman.

O Merciful and loving Lord God, who in the beginning, for the propagation of mankind, didſt take *Eve out of the ſide of Adam*, and gave her to him *as an helper*. I give thee *humble* thanks, that thou haſt vouchſafed to call me to the honourable eſtate of *Matrimony*. Give me grace O Lord, that I may lead a life worthy thereof, that I may love my *husband* with a pure and chaſt love, acknowledge him for my *Head*, and truly reverence and *obey him*, in all good things: that thereby I may pleaſe him, and live quietly with him. Grant, that I be not carried away, with the vain faſhions of this *world*, but may put on ſuch habits, as ſhall be agreeable, and ſuitable with the eſtate of my *Husband*, and may become a modeſt *woman* to wear. Help me, O Lord, that I may, under him, prudently, and diſcreetly guide, and govern his *houſhold* and *family*: and carefully look that nothing be either careleſly loſt, or wickedly committed in my houſe. Fit me with thoſe good *Graces*, which the wiſe man deſcribed in *a good woman*, and Saint *Peter*, *in Holy and Sanctified Matrons*. Give me ſuch care concerning the education of my *Children*, as belongeth to my part, that I may live, to ſee them proſper *in this life*, and afterwards we may all be received to thy eternal *Kingdom*, through *Jeſus Chriſt*, &c. Gen. 2. 22. Pro. 31. 1 Pet. 3.

For a Child.

O Almighty Lord God, to whom the *Obedience* of *Children* to their *Parents* is moſt acceptable, and all *diſobedience* moſt diſpleaſing, who haſt promiſed a *bleſſing* to the *dutifull*, and threatned a
Exod. 20. *curſe* to the *diſobedient* children. I beſeech thee to put away from me the deteſtable ſin of *diſobedience*, and rebellion againſt my *Parents*, and give me grace to obſerve them with all kind of *duty*: to *obey* them, in all their juſt commands: and to be *ayding* and helpful to them, at all time of their need. Give me grace, to bear all their reproofs and errors patiently, and not to grieve them, by ſtubborn and evil courſes. Let me not be ſo farre deprived of thy *Grace*, that I ſcoff or deride them, though by age, or infirmity, they ſhall fail in their *Judgement* or Reaſon: but cauſe me to *ſupply* their wants, leſt that I having plenty, and (they being in any need or diſtreſs) I not ſupplying it, or not ſuccouring them, their lives, to whom I owe mine, may be in danger to be ſhortned. Lord forgive all the offences which I have heretofore committed againſt them. Increaſe the number of their daies: keep them ſafe in body and mind: let them
Pſ. 128. 6. ſee their *Childrens Children*, to their comfort, and thy Glory. Let them govern us, and the reſt of their family, with wholſom *Diſcipline*, and good *example*: that

that at the last, they may, in their due time, depart this life in *peace*, and come to thy Kingdom *unspotted*, through *Jesus Christ*.

For a Woman with Child.

O Blessed Lord God, who for the *offence of the first woman*, didst denounce, and impose an inevitable curse upon all her posterity; namely, that they should *conceive in sin*, and be *subject* to many grievous *pains*, and should *bring forth* their children, *with great danger*. Assuage, I beseech thee, of thy goodnesse, the *sharpness* of that *decree*, and preserve me, that I may overcome and escape this great *danger*, and be delivered of the *fruit of my body*, without peril of death; and that it may safely be brought to the *Sacred Font of Baptism*, and be *regenerated* and ingrafted into the mystical *Body* of *Christ*, and made partaker of his *death* and *Passion*. And as thou hast of thy bounty, given *bodily* life to it, and me: so grant to us both, life *spiritual*: and so sanctifie our *Bodies* and *Souls* here, that hereafter we may live among thy blessed *Saints* for ever, in the life to come. Gen. 3. 16

For a young Man or Maid.

O Lord, foraſmuch as I am (at theſe years) in the heat of the *fleſh*, and in the moſt dangerous time of *my life*, I beſeech thee, take not thy *mercy* and fatherly *providence* from me: but, by how much the greater danger of *tentations* I am *in*, with ſo much the more *care* let thy grace *preſerve* me, leſt happily I be-
Pſ. 124. 6. come *a prey to mine enemies*, who go about to load me with ſo many *ſinnes*, that if they prevail, I ſhall never of my ſelf, get from under the *burthen* of them. But O mercifull *Father*, (diſtruſting in mine own ſtrength) I betake my ſelf wholly to thy *protection*, and deſire thee, both now and ever, to keep me. Let me not get that habit of *ſinning*, in my *younger* years, that I be forced in my *age* (if I be not ſtifled before in my offences) to bewail the ſinnes of my *youth*, and to ſay
Pſal. 25. 6. with *David*, *Remember not, O Lord, the ſinnes of my youth*: but rather accuſtome me, from this time forward, to all goodneſs, that I may daily more and more profit therein: and that (ſerving thee with a pure heart now) I may in mine
Eſa. 38. 3. *age* ſay with good *King Ezechias*, *O Lord remember, I beſeech thee, how I have walked before thee in truth, with a perfect heart, and have done that which is good in thy ſight*. Moſt loving *Father*, who takeſt care of all men, I commend unto thee my *ſoul*, as a *child*, that can of himſelf do no-

nothing: defend me, I pray thee, from all mine enemies, *ſpiritual* and *temporal*, keep my *body* and *ſoul* pure, chaſte, and undefiled; that I offend not, either in obſcene *ſpeech*, impure *thought*, or unclean *act*. My chaſtity is a more precious *Jewel* than I can keep, without thy help. I therefore beſeech thee (who haſt pronounced a bleſſing to the *pure heart*) to keep my heart pure: be thou my guide and preſerver, leſt in the heat of concupiſcence, I forget thee. Give me grace, O Lord, to ſerve and obey my *Parents*, and thoſe to whoſe government I am committed, and that, in all humility. And grant, that if thou ſhalt be pleaſed to call me to the honourable eſtate of *wedlock*, I may be matched with one, with whom I may ſerve thee in peace and holineſs all the dayes of my life, and at the laſt, reſt with thee in thy heavenly Kingdom, through *Jeſus Chriſt our Lord*.

For a Servant.

BLeſſed Lord and Saviour *Jeſus Chriſt*, who when thou wert the *Sonne of God*, and Lord of all the World, didſt *take upon thee the form of a Servant*, that by thy *obedience* thou mighteſt work the *ſalvation* of all people, *as well bond as free*: I pray thee, that, ſince thou haſt been pleaſed to call me to the ſtate of a *Servant*, Phili 2. 7.

thou wouldst give me an humble and obedient heart, and make me contented with this condition of life, as alotted to me by thy *providence*. Grant, that I may with gentleneſs of *ſpirit*, and ſingleneſs of *heart*, and willingneſs of *minde*, ſerve thoſe under whom I am placed: and that I may not either *murmure* againſt them, or *envy* thoſe that are ſeated in a higher eſtate: that I may obey them, in all their honeſt commands, in all fear and true reſpect, not with *eye-ſervice, as men-*
Col. 3. 22. *pleaſers*, but with all my heart, and the rather, becauſe thy commandement bindeth me ſo to do. Grant, that ſerving them diligently, faithfully and carefully, I may avoid their diſpleaſure, and obtain thy favour and bleſſing, and at the end of my dayes, come to that bleſſed place, where *Thou*, with the *Father* and bleſſed *Spirit* doſt raign world without end.

Before a Journey.

ALmighty and everlaſting God, who
Joh. 14. 6. art the *way*, the *Life*, and the *Truth*, behold, I beſeech thee, to how many dangers of the *world*, *Fleſh*, and *Devil*, I am ſubject, ſo that without thy aid, I cannot ſafely *paſs* through this vale of miſery. Lead, guide, and direct me
Gen. 28. therefore (O Lord) in the high and
20. right *way*, *whither I would go*, that I turn neither

neither to the right hand, or the left, nor become a prey to mine enemies. O Lord, thou hast a general care over thy creatures, I therefore (in this my *Journey*) commend unto thee my *soul* and *body*: defend me from all perils, I beseech thee. O Lord, which didst send thy *Angel*, *as a Companion*, or *Fellow Traveller*, with *the Sonne of Tobias*, and didst preserve *Abraham*, and all other thy *Servants*, in their *travels*, vouchsafe thy blessed *Angel*, to guide, and conduct me. Be thou my *comfort* in the way, and a *defence* in all dangers. Prosper the businesse which I goe about, and make this enterprise successful to me. And grant, that my affairs being dispatched, I may returg home safe, in body and mind. Preserve (in my absence) my Family, and all I possess: that I being returned in safety, and they securely preserved, we may altogether give thanks to thy glorious *Name*, through *Jesus*, *&c.* Tob. 5.

After a Journey.

I Give thee thanks, *O gracious Lord*, for thy great *mercies* to me all the dayes of my Life. Thou art he, which *created* me, and thou art also he, that preserveſt that which thou hast *created*. How often O Lord, hast thou turned thine *eyes* from my *sinnes*, and made as though thou didst not *see* them? How often (and that justly)

juſtly) mighteſt thou have with-held thy *hand* of *preſervation* from me, and yet thy *patience* hath been ſo great towards me, that thou haſt ſuffered no harm to befall me? And as I owe thee many *thanks* for thy former *preſervations*, ſo now I am further *obliged* to thee, in that thou haſt at this time not onely *guided* me to the place, whither I intended to *go*, but haſt alſo brought me *back* in *ſafety*, and in my *abſence* haſt *preſerved* all things unto me. Good *Lord* give me *grace*, to be alwayes *mindfull* of theſe, and all other thy *benefits* to me, and to be truly *thankfull* to thee for them. And grant, that as by thy *mercy* I have well ended my affairs *abroad*, and am ſafely returned to this temporal *habitation*, ſo my *Spirit*, (after this *Pilgrimage*) may return to thy Heavenly *Manſion*, and there abide with thee for ever: and that, even for the merits of our only Lord and Saviour *Jeſus Chriſt*, *Amen*.

Interceſſion.

IN *which we are to pray*,
For all *Mankind*.
For the converſion of { *Jews*, *Turks*, *Heathen*, } to the truth.
For all *Chriſtians*.
That they may be *ſtrengthened*, that *ſtand*,

That

That they may be *converted*, that are in *errour*.

For *the Churches throughout the world*, that they may be united in *Religion*.

For *our Church*: that whatſoever is *amiß* in it may be *amended*.

For the *Kings Majeſty*, and his proſperity.

For all *Kingdomes Chriſtian*.

For *Ours*, and each part of it, that it may *flouriſh* in *peace*.

For the *Clergy*:

That they may { *Teach*, / *Live*, } well.

For wiſdom, in the *Counſel*.

Integrity, in the *Judges*.

Strength, in our *Armies*.

Diſcretion, in the *Magiſtrates*.

Obedience, in the *People*.

For the *proſperity* and good ſucceſs:

Of *Merchants*,

Husband-men,

Artificers,

Tradeſ-men.

And that they may live *carefully* and *honeſtly* in their *vocations*,

For the proſperous *education* of *Youth*, either in

Univerſities,

Schools, or

Other parts of the Kingdom;

For our *Parents*, *Kindred*, *Friends*, *Neighbours*, and *Benefactors*.

For *thoſe*, of whom we have the charge comitted to us. Either in

Church,

Commonwealth, or,

Families.

For

For our *Enemies*, especially those, that hate us without cause; that *God* would *convert* them.

For *those*, that commend themselves to our *prayers*: and whose affairs and troubles, will not suffer them to *pray*, as they ought.

For *those*, who are in affliction of *Body*, or *Minde*.

Who are in *danger*, or *want*; in *Prison*, or *condemned to death*.

For those, that *Excell*
In *qualities* of the *mind*.
Strength of *Body*,
Abundance of *wealth*.
That they *exalt* not themselves above their *brethren*.

For *those*, who undertake any notable *Action*, which may redound
To the *Glory of God*.
The *Peace of the Church*,
The *Honour of the Kingdom*.

Deprecation.

Psal. 38. 1. O *Lord rebuke me not in thy wrath.*
44. 23. *Cast me not off for ever.*
51. 11. *Cast me not away from thy presence.*
69. 18. *Hide not thy face from me.*
40. 14. *With-hold not thy mercy from me.*
38. 21. *Forsake me not, O Lord.*
119. 31. *Put me not to shame.*
39. *Turn away reproach from me.*
25. 2. *Let not mine enemies triumph over me.*

De-

Deliver me not over to their will. Pſ.27. 12.
Preſerve my life from them. 64.1.

Deliver me, O Lord,

From *hardneſs of heart, to impenitence.* Eph.4.19.
Groſsneſs of heart. Act. 28.27
Impudence { *of countenance.* Pro.7. 13.
Hardneſs { Eſa. 48. 4.
From *a ſeared conſcience.* Tit.1. 16.
A reprobate mind. 1Joh.5.16.
Sinne unto death,
Viz. *againſt the Holy Ghoſt.* Mat.12.32
From *all ſuperfluity of naughtineſs.* Ja.1.21.
The weight of ſinne. Heb.12.1.
The luſts of the fleſh and eyes, and pride of life. 1 Joh. 2. 16.
All wicked and vain deſires.
Hurtfull and unclean thoughts.
Deſire of Vain-glory. Mat.6.2.
From *a deceitfull tongue,* Ecclus. 51
unpure lips, 5.
Hands ſtretched out to covetouſneſs.
Feet ſwift to evil.
Eyes { *open to* } *Toyes.*
Ears { } *Vanity.*
From *blindneſs of heart,*
Inconſtancy of mind,
Scurrility of ſpeech,
Intemperance of the belly.
From *deſire of Riches,*
Reproach of my neighbours,
Contempt of the poor,
Oppreſſion of the weak,
Rancor of mind.

Root out of me, O Lord,

Prophaneneſſe and *Superſtition.*
Pride and *Undecency.*

Anger

Anger and *Contention.*
Swearing and *Cursing.*
Passion and *Corruption.*
Fraud and *Rapine.*
Lying and *Slander.*
Envy and *Malice.*

Take from me *the sin of Gluttony,*
Give to me *the vertue of Abstinence.*
Take from me *the Spirit of uncleanness,*
Give to me *the Love of Chastity.*
Take from me *the Desire of the world,*
Give to me *Content of Mind.*
Take from me *the heat of Anger,*
Give to me *the Spirit of meekness.*
Take from me *the Care of this Life.*
Give to me *thy SPIRITUAL Joy.*
Take from me *Haughtineß of Mind,*
Give to me *Compunction of Heart.*

Deliver me, O Lord,
From *All evil and mischief,*
All noysome diseases,
All things hurtfull to
My { *Soul,* *Health,* *Estate,* *Quiet.*
From all { *Scandal,* *Grief,* *Infamy.*
From all enemies, { *Secret,* *Open,* *Crafty,* *Potent.*
From { *Sudden* / *Violent* } death.

In

In all my *Prayers* and *petitions*,
Diſtreſſes, and *dangers*.
Infirmities, and *need*.
Tentations, and *tribulations*.
Good Lord deliver me,
and help me.

From the *Terrors of Hell*.
Eternal Damnation.
The angry countenance of the Judge. Apo. 6. 6.
The fearfull ſentence, Mat. 25. 41
Depart from mee into utter darkneſs. 8. 12.
The chains of everlaſting darkneſs. Jud. 6.
The *Lake of Fire and Brimſtone*. Apo. 20. 10
The *ſmoke of the torment which aſcends* 14, 11.
for ever.
Good Lord of thy great mercy deliver me.

℣ *In Affliction.*

MOſt merciful *Redeemer*, alwayes loving to us, whether thou ſendeſt us heavineſs, or joy, for thy *mercy* is great, whileſt by outward *afflictions* (as by *bitter pills*) thou cureſt the *inward* diſeaſed man, and by *temporary troubles* thou prepareſt us, and makeſt us fit for *Joyes eternal*. Grant, *O ſweet Saviour*, that I may *drink of this Cup* of adverſity, and all others, as reached to me by thy *hand*. Thou knoweſt, O Lord, that they are *bitter* to fleſh and blood; yet withall I know, that thou didſt *endure* farre greater things for me,

and

and that I have *deserved* to suffer much more, than thou hast laid upon me. O Lord, thou knowest also the *weakness* and frailty of mans nature, and therefore I doe assuredly believe, that thou (*the good*
Luc.10.33 *Samaritan*) wilt not only *cleanse the wounds* of my sinnes, with the sharp *wine* of thy *Justice*, but wilt also adde the *Oyl of thy Mercy*, and comfort, whereby I may be strengthned again. If thou thinkest not yet sufficient, or that enough, which thou hast laid upon me, yet adde *patience*, I beseech thee to my further *grief*: and grant that these thy *punishments* may provoke me to true *repentance*, whereby I may (by thy merits) obtain *remission* of my *sinnes*. But (if thy *Fatherly* clemencie shall be contented with this gentle and mild *chastisement*) take of thy *corrections*, and heavie hand from me: that so I may for both thy *mercies* to me, praise thy holy *Name*: as well, that thou hast so *gently dealt* with me, in amending me so unprofitable *a Servant*, as, that thou hast in time, *taken* off the bitternes of *affliction*, and not utterly confounded me: in the first, of thy works of *mercy*, respecting my *necessity*, and in the last, not forgetting my *Infirmitie*. To thee, O Saviour, with the *Father* and *Holy Spirit*, be all Praise, Laud and Glory, now and evermore, *Amen*.

In time of Peſtilence.

O Lord God, who rejecteſt none, that *truſting* in thy *goodneſs*, and *believing* in thy *promiſes*, come to thee for ſuccour and help. Behold, we beſeech thee, with the eyes of *compaſſion* and *mercy*, thy poor, ſinfull, and miſerable people; who now are much *afflicted* and viſited with the *Plague* of *Peſtilence*, with the *ſcourge* of thine angry *hand*. Our *ſtreets* are full of *grief*, and our *houſes* are filled with *heavineſs*; and all our *joy* is turned into *mourning*; by reaſon of thy *heavy wrath*, and *hot diſpleaſure* which now is gone out, to deſtroy and conſume us *from the face of the earth*. We confeſs, O Lord, it is but juſt, that all thy *Creatures* ſhould rebell againſt man, and oppoſe themſelves againſt him, who hath ſo deſperately rebelled againſt thee, his *Creator*: for they are all obedient to thee, only *Man*, ſinful and wretched *Man*, is continually ſtubborn and rebellious, *daily* abuſing thy *Bleſſings*, and *hourly* tranſgreſſing thy *Commandements*, not leaving his *evil wayes* for fear of thy *threats*, nor being allured to *goodneſs*, with the hope of thy *promiſes*. We daily hear by thy *meſſengers*, and read in thy *Sacred word*, what thou haſt threatned of old to thy rebellious *people*, and in them, to us. How that if they kept not thy Commandements, *thou wouldeſt ſend upon them the Sword, to avenge the quarrell of thy cove-* Levit. 26. 25.

nant,

nant, and when they should be gathered in
Jer 14.12. their Cities, thou wouldest send the Pestilence among them, and they should be delivered into the hands of the enemie: and yet they have hitherto been so senselesse thereof, that we *fear* not to *adde sin to sin*, and to *multiply* iniquity upon iniquity. And now, *O Lord*, we *reap* the just *reward* of our *impietie*, and *feel* (too soon) that we are justly *plagued*, for our
Ps 19. 9. *disobedience*. *O Lord* we confesse, that thy *Judgements are just*, and withall humbly acknowledge our *misdeeds*, and heartily repent us of them: and earnestly beg and crave, that thou wouldest in *mercy* pardon them, and remit the punishment, which in *Justice* is due unto us for them. O Lord, *In thy just anger remember mercy, encline thine ear, and hear; open thine eyes and behold our desolations*, and upon our repentance and humiliation, remove this thy *punishment*, which in thy *displeasure*, thou hast begun to inflict upon us. *Command*
1 Chr. 21. *thy destroying Angell to spare us*, and not
15. to *strike* us to utter *desolation*. Be mer-
Ezech. 9. cifull unto us, who are every hour in *danger* of thy heavy *Judgements*. Take away the *unwholsomenesse* of the *ayre*, and purifie our *dwellings* unto *health* and *safety*. Keep those that are *well*, and release those upon whom thou hast laid the rod of thy
2. Chro. 7. *afflictions*. Thou hast promised, O Lord,
13. 14. *that if at any time thou sendest the Pestilence among the People, if that people doe humble themselves, and pray, and seek thy*
1 Kings 8. *presence, and turn from their wicked ways, thou wilt hear in Heaven, and be mercifull*

to

to their ſinne, and heal their Land. We humbly pray thee O Lord, to make good thy *promiſe*, and eaſe us of our afflictions. For behold, O Lord, *we humble our ſelvs under thy mighty hand*, we bewail, and lament our ſinfull lives paſt, and humbly beſeech thee, to give us thy *aſſiſting grace*, that we may henceforth order our waies, to pleaſe thee. Then ſhall no *Contagion* hurt us, but we ſhall live to *praiſe thy* Dan 19.8 *Name*: and all the world ſhall know, that thou art our God, and *that thy name is called upon by us*. Hear us, O Lord, and be merciful unto us, even for *Jeſus Chriſts* ſake the *Righteous*. To whom with *thee*, and the *Bleſſed Spirit*, be aſcribed all honor and praiſe, now, and for ever, *Amen*.

Confeſ-

Confeſſion of faith.

FAith in *general*, is a full aſſent to all things written in the holy Scriptures, concerning God, his Will, and Works: not for the evidence of them, but even for Gods aſſertion onely.

S. *Auguſt.* *Eſt ſperantium ſubſtantia, cognitio eorum quæ non videntur; & tunc eſt fides, quando expectatur in ſpe, quod in re nondum videtur.*

Faith is the ſubſtance of things hoped for, and the evidence of things not ſeen.

Heb. 11. 1. And this is Faith indeed, when a man expects that in hope, which in reality is not ſeen.

Si vides non eſt fides.

Faith in *ſpeciall* is a firm aſſent to the Goſpell; the ſum whereof is contained in theſe three Propoſitions:

Joh. 3. 16. 1 *That ſalvation is to be had by Jeſus Chriſt.*

Act. 4. 12. 2 *That there is no other way of ſalvation, but by the Name of Jeſus Chriſt.*

3 *That there is no ſalvation to be had by Jeſus Chriſt, but upon thoſe terms and conditions which are revealed in the Goſpel.*

Heb. 5. 9. *He is the Author of ſalvation to thoſe that*

Mar. 1. 15. *obey him.*

Bp. Latim. Ser. 4 & 7 coram Rege. *This Faith therefore muſt be uſhered by Repentance, and attended by good works.*

Jam. 2. 26. *Faith without work, is dead.*

It

It muſt not be abſtracted, but concrete with Hope and Charity. 1 Cor. 13.

Sine Charitate fides poteſt eſſe ſed non & prodeſſe; Faith may be without love, but not to doe any good. We may well have faith in us, it is true, but little good it will doe us, except we have Charity alſo. S. Aug.

For Saint *Paul* (ſaying, that a man is juſtified by Faith without Works) is not to be underſtood, that though he live ill, we ſhould call him juſt, though he have received the Faith. *Quomodo ergo juſtificabitur homo per fidem ſine operibus, reſponderet tibi Apoſtolus. Propterea hoc tibi dixi ô homo, ne quaſi de operibus tuis præſumere videaris, & merito operum tuorum accepiſſe fidei gratiam. Si fidem quis dicat ſe habere, opera tamen non habeat, numquid poterit fides ſalvare eum?* The Apoſtle will anſwer you how a man may be juſtified, by Faith without Works. And therefore, ô man, whatſoever I have ſaid, it hath been, leſt thou ſhouldſt ſeem to preſume upon thy Works, and by the merit of them, think thou haſt received the grace of Faith. But how can that mans Faith ſave him, which profeſſeth that he hath Faith, and yet hath no works? S. Aug.

If I had faith to remove Mountains, and have no love, I am nothing. 1 Cor. 13.

14 This Faith is the foundation of Gods worſhip. No worſhipping of God, til we are perſwaded that there is one to worſhip.

He that cometh to God, muſt believe that he is. Heb. 11. 6.

2. It is the firſt duty that God requireth of us.

1 Joh.3.33 *This is his Commandement, that we ſhould believe.*

Act.16.31. *Beleeve, and thou ſhalt be ſaved,* was the firſt Rule that Saint *Paul* gave the Keeper of the Priſon, upon his converſion.

The people demanding of our Saviour, Joh.6. 29. *what they ſhould do to work the works of God?* were anſwered with, *That ye believe*: as being the principal or firſt degree to ſalvation.

S. Greg. *Non virtutibus venitur ad fidem, ſed per fidem pertingitur ad virtutes.*

We attain not to faith by vertue, but vertue by faith.

The Particulars of this Faith are contained in the *Apoſtles Creed*, ſo called, becauſe

1 It containeth the ſumme of the *Apoſtles Doctrine*, which the Catecumeni were to hold and profeſs.

2 Or becauſe the *Apoſtles* delivered it to their Diſciples.

S. Aug. Ser. 181. de tempore. *Symbolum fidei noſtræ tali ratione inſtitutum majores noſtri dixerunt. Tradunt enim, &c. ne localiter ab invicem diſcedentes, diverſum vel diſſonum prædicarent iis qui ad fidem Chriſti invitabantur: Omnes igitur in unum poſiti & Spiritu Sancto repleti, breve ſuæ prædicationis judicium conferendo in unum, quod ſentiebat unuſquiſque, computabat, atq; hanc ita credentibus dandam eſſe regulam inſtituerunt.*

Our forefathers tell us, that the Creed was made, and compoſed by the Apoſtles

ſtles at a meeting, before they were to be diſperſed. And that, leſt when they were ſeparated, they might preach divers and ſeveral doctrines of faith to thoſe whom they ſought to winne to the faith of Chriſt. And therefore being all aſſembled together, and filled with the Holy Ghoſt, they made a ſhort and ſummary Collection, of what they thought fit to preach, and appointed the ſame to be delivered to believers, as a rule and foundation of their faith.

Symbolum breve eſt verbis, ſed magnum eſt Sacramentis.

And though it be ſhort in words, yet is it great in Sacraments.

It is to be daily repeated and profeſſed.

1 Becauſe it is a mark whereby Chriſtians are diſtinguiſhed from Infidels.

2 It putteth us in mind of our daily trial, whether we continue in the faith or not.

3 It incites us to pray that we may continue and increaſe in it.

4 It puts us in mind of our vow in Baptiſm, to believe in the Trinity.

Lord *I believe.*
Help thou my unbelief.

In God the Father.

Wherein I conſider firſt, His perſonal relation to his natural Sonne, and gracious affection to us in him. 1 Heb. 1. 5.

That in Chriſt we are all his ſonnes by grace and adoption.

As many as received him, to them he Joh. 1. 12.

give power to become the sonnes of God.

Rom. 8. 16 *The Spirit beareth witnesse with our spirit, that we are the sonnes of God.*

Gal. 4. 6. *No more a servant, but a sonne.*

Ephe. 1. 5. *Having predestinated us unto the adoption of children by Jesus Christ.*

Almighty.

Secondly, his saving power.

That as he is a *Father* willing to do us good, so he is *Omnipotent*, and able to do us good.

Esa. 46. 4. *Even to your old age I am he, &c. I will bear, I will carry, and deliver you.*

45. 6. *I am the Lord, and none else.*

Ro. 10. 12. *He is Lord over all.*

Heb. 1. 3. *upholding all things.*

a Gen. 17. 1 a *Almighty.*

43. 34. b *Able to subdue all things unto him-*

2 Cor. 6. 18 *self.*

b Phi. 3. 21.

Maker of Heaven and Earth.

Thirdly, His Providence in disposing, preserving, and governing all things.

Gen. 1. 2. 1 *By the word of the Lord were the Hea-*

Psal. 33. 6. *vens made.*

104. 5. *He laid the foundations of the earth.*

Act. 4. 24. *Thou Lord which hast made Heaven and Earth, the Sea, and all that in them is.*

Esa. 45. 7. *I form the light, and create the darkness.*

Psa. 104. 3. *He layeth the beams of his chambers in the waters.*

Job 33. 4. *The Spirit of the Lord hath made me, and the breath of the Almighty hath given me life.*

2. *He provideth for the Raven his food,* Job 38 41. &c.

Thou Lord shalt save both man and beast. Psa. 36. 7.

They shall be satisfied with the plenteousness, &c. Psal. 8.

Over Sparrows. Mat. 10. 29

He careth for us. 1 Pet. 5. 7.

In him we live, move, and have our being. Act. 17. 28.

3. *He ordereth the world according to equitie.* Sap. 9. 3.

He judgeth the folk righteously, and governeth the nations upon the earth. Psa. 67. 4.

Thy providence, O Father, governeth all things. Sap. 4.

He ordereth all things sweetly. 8. 1.

In Jesus.

A Saviour.

He shall save his people from their sins. Mat. 1. 21.

He that beleeveth not in him is condemned. Heb. 7. 25. Joh. 3. 18.

Neither is there salvation in any other. Act. 4. 12.

By the obedience of one, shall many be made righteous. Act. 5. 19.

Christ.

Annointed.

with the oyl of gladness above his fellows. Psal. 45. 8. Heb. 1. 9.

The Lord hath anointed me. Esa. 61. 1.

His onely Sonne.

Of God the Father.

The only begotten of the Father. Joh. 1. 14.

His only begotten Sonne. Heb. 1. 2.

Our Lord. Joh. 3. 16.

In right of { 1 *Creation,* 2. *Redemption.*

Heb.1.2. 1 *By whom he made the world.*
Col. 1.17. *By him were all things created.*
Eph.1.7. 2 *In whom we have redemption.*
Col.1.14. *Redeemed with his precious Blood.*
1Pet.1.19. *Bought with a price.*
1Co.6.20.
7.23.

Conceived by the Holy Ghoſt.

Without the help of man, to help the uncleanneſs of our conception.

Mat.1.18. 20. *She was found with child of the Holy Ghoſt.*
Luc.1.35. *The Holy Ghoſt ſhall come upon thee, and the power of the moſt High ſhall overſhadow thee.*

S. Greg. *Angelo nunciante, & Spiritu adveniente, mox verbum in utero, mox intra verbum caro.*

Upon the Annuntiation or meſſage of an Angel, and the Overſhadowing of the Holy Ghoſt, the word preſently entred into the womb, and with the word the fleſh.

Born of the Virgin Mary.

Made the Son of man, that we might be the ſons of God.

To purge the uncleanneſs of our birth.

He did not abhor the Virgins womb.

Eſa.7.14. *A Virgin ſhall conceive.*
Mat.1.21. *She ſhall bring forth a Son.*
Luc.1.30. *And ſhe brought forth her firſt born Son,*
Luc.2.7. *&c.*
Ioh.1.14. *The word was made fleſh.*
Gal.4.4. *And when the fulneſs of time was come, God ſent forth his Sonne made of a woman, &c.*

S. Bern. S. Bernard ſaith, That God in the aſſumption

ſumption of our nature, made three mixtures, ſo wonderfull without compariſon, that never the like were, or ſhould be to the end of the world: *God*, and *Man*; a *Mother*, and a *Virgin*; *Faith*, and *Mans heart*.

Suffered under Pontius Pilate.

Thoſe things which we ſhould have ſuffered:

That we might not ſuffer them.

He powred out his ſoul unto death, &c. Eſa. 53. 12
He bare our ſinnes, his own body on the tree. 1 Pet. 2. 24
He once ſuffered for ſinnes. 3. 18.

was crucified.

To take away the curſe of the Law.

Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us, as it is written. Gal. 3. 13.
Curſed is every one that hangeth on a tree. Deut. 21. 23.
He humbled himſelf, and became obedient to death, even the death of the Croſs. Phil. 2. 8.

Dead.

To take away the ſharpneſs and bondage of death.

To ſatisfie Gods juſtice for us.

The wages of ſinne is death. Rom. 6. 23
That he by the grace of God ſhould taſte death for every one. Heb. 2. 9.
That through death he might deſtroy him that had the power of death, that is, the Devil. 14.
And deliver them, who through the fear of death were all their life-time ſubject to bondage.

1 Cor. 15. 55. *O death, where is thy sting?*

Buried.

To take away the corruption of the grave, that we might be assured of his death.

Mat. 27. 60. Mar. 15. 46. Lu: 23. 53. Joh. 19. 40. Act. 13. 29. *All agree that he was buried in a Sepulchre. They took him from a tree, and laid him in a Sepulchre.*

Descended into Hell.

Whither we ought to have gone, that we might not go thither at all.

Psa. 16. 11. *Thou wilt not leave my soul in Hell.*

S. *August.* Ep. 99. *Non immeritò creditur,* It is not without cause that we believe saith Saint *Augustin* upon this Article; And Christ according to his soul was in Hell, the Scripture is plain for it, being foretold by the Prophet *David*, and evidently expounded by the *Apostles* Application of (that Text) Psal. 16. 11. Act. 2. 34. *Thou wilt not leave my soul in Hell.* And he concludeth peremptorily with this Question, *Quis ergo nisi infidelis negaverit fuisse apud inferos Christum?* Who therefore but an Infidel will deny that *Christ* was in hell?

1 Cor. 15. 20. Mat. 28. 6, 7. Mat. 16. 6. Luc. 24. 4. Joh. 20. Rom. 6. 9. &c. *The third day he rose again from the dead.*

That he might raise with him our nature, being the first fruits of them which sleep.

He is risen, He is not here.

Christ being raised from the dead,

And

and was raised again for our justification. 4.25.

By the Trinity.

1 By the Father, Acts 2. 24. 3. 15. 4. 10. 5. 30. 10. 40. Ephes. 1. 20. 1 Pet. 1. 21.

2 By the Son, Joh. 10. 17, 18. Rom. 14.

3 By the Spirit, Rom. 8. 11. 1 Pet. 3. 18.

He ascended into Heaven.

To prepare us a place, whereto we had no right.

To assure us that our flesh is gone before.

To send us the Holy Spirit.

He was received up into Heaven. Mar. 16. 19

He was parted from them, and carried up to heaven. Lu. 24. 51.

We have a High Priest, that is passed into the Heavens. Heb. 4. 14.

He that descended is the same which ascended, far above all heavens. Eph. 4. 10.

I go to prepare a place for you. Joh. 14. 2.

Having boldness to enter into the Holiest by the blood of Jesus. Heb. 10. 19.

And hath raised us up together, and made us sit in heavenly places together. Ephes. 2. 6.

I will pray the Father, and he shall give you another Comforter. John 14. 16.

If I go not away, the Comforter will not come to you; but if I depart, I will send him to you. 16. 7.

He sitteth at the right hand of the Father.

Instantly to intercede for us, to shew himself head of the Church.

Mar.16.9. *And sate at the right hand of the Father.*

Col.3.1. *Seek those things which are above, where Christ sitteth at the right hand of the Father.*

Ro.8.24. *Who is at the right hand of God.*

Heb.7.25. *He ever liveth to make intercession for*

9. 24. *them to appear in the presence of God for us.*

Joh.14. 3. *where I am, there you may be also.*

Eph:5.23. CHRIST *is head of the Church.*

1. 20. *He set him at his own right hand, far above all principalities and powers.*

He shall come to judge both the quick and dead.

Mat. 24. *To receive us with power and glory.* Even

30. to the consummation of all things.

Mal.3. 5. *I will come near to you in judgement.*

Jude 14. *Behold the Lord commeth, &c.*

Joh.5. 22. *The Father hath committed all judgment to the Son.*

Mat. 26. *Ye shall see the Son of Man sitting on the*

64. *right hand of power, and comming in the clouds of heaven.*

Act.17.31. *He hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained.*

1 Thes. 4. *The dead shall arise first, &c.*

16,17. 3 *In the Holy Ghost.*

a Lu.12.12 I consider

Joh.14.26 An hypostatical power sanctifying from

16. 13. above, quickning to immortality, work-

1Cor.6.11 ing powerfully, and invisibly in us.

Esa.11.2. a *By the illumination of knowledge.*

In-

Infusion of grace. 1 Joh. 2. 27.
Regenerating us. Joh. 3. 5.
Reprehending things evil in us. 16 8.
Teaching us the truth, Joh. 14. 26. 1 Cor. 2. 13. 1 Joh. 2. 27 Joh. 16. 13.
With-holding us from doing evil. Gen. 20. 6.
Encouraging us to do good, striving for our good. Rom. 8. 26
Comforting us in our necessities. Ioh. 14. 16
Adopting us. Act. 9. 31.
Helping our infirmities. Rom. 8. 15
Sealing to us } *our inheritance.* 26.
Assuring us } 2 Cor. 1. 22 Eph. 1. 13. 14.

The Holy Catholique Church.

Which is the mystical Body of the Head *Christ Jesus*, composed of all people of the world, which are called by the Spirit, to the belief of Divine Truth, and Holiness of conversation.

Holy.

By imitation of Christs Righteousness.

Sanctification of the Holy Ghost.

Of all these members of his body, there is a reciprocal participation to the

Communion of Saints. Ioh. 14. 2.
In the union of the Church with Christ. 6. 55, 56
In the Participation of his benefits. 1 Ioh. 1. 3. Ep. 4. 4. 11
Forgiveness of sins. Rom. 8. 1
For the present. 1 Cor. 1. 3.
To the hope of Iob. 19. 2,

The Resurrection of the Body. Ioh. 5. 28
To be united with the Soul 6. 40.

And
Life everlasting.

Lu. 20. 16 hereafter.
Ioh. 16. 22 *And that after this life there shall be a life*
17. 3. *wherein the Church shall be glorified, and*
Apoc. 21. 4 *God by the members thereof praised for ever.*

Of which I believe my self to be one.

Lord I believe. *Help the defects of my faith.*

1 That I may love thee, as a *Father*.
Reverence thee, as *Almighty*.
Commend my self to thee, as to a *faithfull Creator*.

2 That I may be *mindfull*, to give thanks, to *Thy onely Sonne*.
As to the *purger* of our *nature*, in his *Conception and Birth*.
As to our *deliverer*,
In his *Passion, Cross, and Death*.
As to the *triumpher* over *hell*,
In his *Descension*.
Over *Death*,
In his *Resurrection*.
As to our *fore-runner*,
In his *Ascension*.
As to our *Advocate*,
In his *Session*.
As to the *establisher of our faith*,
In his *Second comming*.

That he may be *fashioned* in me.
That I may be made *conformable* to him, *In works*.
To his conception, *In faith*.
To his nativity, *In humility*.
That for his *Passions*,

1 I may *Sympathize* with him, as with one that suffered for me, and be ready to *suffer* of him, and for him, when it shall be his good *pleasure*.

2 I may have an *Antipathy* with *Sinne*, as being the cause of his *Sufferings*, and be

Revenged of,
Crucifie,
Mortifie,
Burie,
} Sin in my self.

3 I may *conform* my self.

1 *To his descension into Hell*,
By often *descending* thither in *meditation*.

2 To *his Resurrection*,
By *rising* to *newness* of life.

3 To *his Ascension*,
By savouring and seeking those things which are above and nearer to my Salvation.

4 To *his Judgement*,
By judging my self, lest I be condemned with the world.

That when I am *cold* in *Prayer*, and want any *Spiritual grace* or comfort, I may *remember* thy *Session*, and *Intercession*. And when I am *fervent* in any evil *affection*, or *concupiscence*, I may not forget thy fearfull and terrible *Judgement-Seat*, and the sound of the last *Trump*.

That for thy only Sonne *Christs* sake, I may also receive thy *unction*, even thy saving *grace*, the unspeakable gift of the *Holy Ghost*, and never *extinguish*, *grieve*, *resist*, or *reproach* it. 1 Th. 5. 19 Eph. 4. 30 Act. 7. 51 Mat. 12. 31

That so I may be called into thy *Catholick*

tholick Church, where I may be *partaker* of the *persons*, *actions*, *prayers*, and *Examples* of *Saints*.

To the assured belief, of *Remission of sinnes*.

To the hope of *Resurrection*, and *Translation* to *Life everlasting*.

Luc.17.6. *Lord increase my Faith, as a grain of mu-*
Mat.17.20 *stard seed.*

Not *Dead*, *temporary*, or *Hypocritical*.

1 Tim.1.5. But *pure* and *unfeigned*, most *holy*, *live-*
Eph.3.11. *ly*, and *working by charity*.
Jam.2.26.

Confession of Faith.

O Almighty, and Eternal Lord God, I poor, unworthy and wretched sinner, am bold to renew that covenant of *Faith*, which in my *Baptism*, I made unto thee. I *believe* and *confesse*, that all those things which thy most beloved Son *Christ Jesus* did, suffered, and taught, while he was conversant in the *Flesh* here upon the *Earth*, are most true, and certain. I profess that I *believe* all the *Articles* of the *Apostles Creed*, and the *Holy Gospel* of our Lord and Saviour *Jesus Christ*, which is preached through all the *world*. To this *Faith* I bind my self, and purpose (*Gods* grace assisting me) never to depart from it, and acknowledge, that without believing thus, I cannot be *saved*. I am heartily glad (*O heavenly Father*) even in my soul, and give thee all possi-

possible thanks, that into this *Faith* I was *baptized*: and do most humbly pray thee, O Lord, that this *Faith* may not *fail me*, during this life, nor at the hour of death. And if I shall at any time hereafter, either by the *temptation* of the *Devil*, *imperfection* of my *senses*, *pain* of any *disease*, *weakness*, or any other means, speak any thing, in any other manner, than shall be agreeable to this *Faith*, I renounce all such *words*, as none of mine, and desire thee, O Lord, to *forgive* them, and *pray* all those, which shall *hear* them (if any such shall be) to account them, as none of mine. This I *protest*, thy *Grace* aiding me. To thee be all honour and praise, from this time forth, for evermore, *Amen*.

Confession of Gods Glory and Praise.

FOR his Great and Wonderfull works, Gen. 1.
Of *Creation*. Eccles. 43.
Preservation. Psal. 145.
Governance. Rom. 1. 20.
For his *Goodness*. Joh. 17. 5.
The excellency of his Glory. Gen. 14. 18. 21. 33.
His *Highness*. Luc. 1. 37.
His *Eternity*. Gen. 18. 4.
His *Omnipotence*. Jer 23. 24.
His *Omnipresence*. Psal. 13. 7.
His *Omniscience*. Joh. 21. 17.

The

2 King. 8. 29, The height of his wisdom.
Rom. 11. 33. His Truth.
Psal. 117. 2. His Exquisite Justice.
Mat. 24. 35.
Psal. 111. 3. His { Great / Plentifull / wonderfull / Everlasting } Mercy.
119. 156.
130. 4.
17. 7.
13. 6.
Gen. 3. 15. For his Promise of the Seed.
For performance of that Promise.
For sending his only Sonne out of his bosome, to work the great work of our Redemption.
Luc. 2. 7. In being born, in pure and humble manner.
In being conversant on earth, in painfull manner.
Matth. Mar. Luc. Ioh. In suffering Death, in grievous manner.
For all that he did or suffered For us on Earth.
For all his comfortable Parables of mercy.
Mat. 18. 23. Of the Two Debtors.
Luc. 18. 10. Of the Publican and the Pharisee.
Luc. 15. 4. Of the lost Sheep.
8. Of the lost Groat.
Luc. 15. 21. Of the prodigal Sonne.
Mat. 20. 9. Of those that were called at the eleventh hour.
For his comfortable sayings of Mercy.
Ioh. 3. 17. God sent not his Sonne into the world to condemn it.
12. 47. I came not to judge the world, but to save it.
Luc. 9. 56. The Son of Man came not to destroy mens lives, but to save them.
Luc. 5. 32. I am not sent to call the righteous, but sinners to repentance.
Mat. 9. 13.
18. 11. The Sonne of man came to save, and seek
Luc. 19. 10. that which was lost.

Come

Come unto me all ye that labour, &c. Mat: 11. 8.
Him that cometh to me I will in no wise Ioh. 6. 37.
cast out.
Father forgive them, &c. Luc. 23. 34.
This day shalt thou be with me in Paradise. Luc. 23.

For his *examples* of mercy.

The *woman of Canaan.* Mat. 15. 28.
The *woman of Samaria.* Ioh. 4.
The *woman with the bloody Issue.* Luc. 8. 48.
The *woman taken in Adultery.* Iohn 8. 11.
Mary Magdalen. Luc. 7. 48.
Zacheus. 19. 5.
The Thief. 23. 43.
Peter. 21. 6.
Paul. Act. 9.
Sinners contradicting him. Heb. 12. 3.
That would have destroyed him. Luc. 4. 28.
That stoned him. Ioh. 8. 59.
That reviled and blasphemed him. 10. 31.
That crucified him. Mar. 27. 33.
This man receiveth sinners. Luc. 23. 34.
Act. 2. 23.
3. 15.
19.
Luc. 15. 2.

For the Holy Spirit.

In the Old Testament.

By moving on the waters. Gen. 1. 2.
By sending it into living creatures.
By inspiring it into man.
By descending on the *Prophets.*

In the New Testement visibly.

In the shape of a Dove at Christs Baptism. Mat. 3 16.
By the gift of Christ to the Apostles. Ioh 20. 22.
In the shape of fiery tongues to them. Act 2. 3.

In-

Invisibly.

Luc. 1. 35. *In the Virgins Conception of Christ.*
Act. 4. 31. *Upon the Congregation in prayer.*
Act. 10. 44. 19. 6. *Cornelius and others.*
The twelve Disciples at Ephesus.
Ioh. 14. 26. 16. 14. For his *care over us.*
Luc. 12. 12. For the *illumination of our understanding.*
1 Iohn 1. 27 In *our justification.*
1 Cor. 6. 11. *Our Regeneration.*
Ioh. 3. 5. *Governing our actions.*
Gal. 5. 22. *Comforting* } us in tentations.
Psal. 43. 10. *Strengthning* }
Act. 2. 4.
Rom 8. 14. *Bearing witness* with us, and *assuring*
Ioh. 14 16. 20. *us, that we are Gods Children.*
Eph. 3. 13. 14 *Reproving us in evil Actions.*
Rom. 5. 5. 8. 26. *Assisting us in good works.*
Act. 9. 31. *Putting good things into our remembrance.*
Rom. 8. 16. *Interceding for us with groans unutterable.*
Ioh. 16. 8.
Rom. 8. 26.
Ioh. 11. 26.
Rom. 6. 16.

Motives

Motives to Repentance.

NE erubescat pœnitentiam agere, qui non erubuit pœnitenda committere. S. Augus.

BLush not thou to repent, that wert not ashamed to commit things worthy to be repented of.

For as much as it is beyond the *compass*, and out of the *power of natural man* not to *sinne* at all, but that we a *adde daily sinne to sinne*, b *as a fountain casting up her waters*; and that it hath pleased *God* (of his *mercy* to mankind) to promise *forgiveness* to those that shall truly and faithfully *repent* them of the same. Therefore the *duty* of *Repentance* (of all other parts of *Devotion*) is most *necessary* for us, seeing that by it

a Ps. 69. 27
b Jer. 6. 7.

God in *Christ Jesus* is reconciled to us.

His *anger* toward us is *appeased*.

We are *restored* to his *favour*.

Certainly it is a blessed *act* to *confess* our own wretchedness; for whosoever *humbleth* himself, and penitently *bewaileth* his *sinnes*, shall be heard by *God*, and by him be *delivered* from the *punishment* due for them.

A contrite heart suffereth no repulse. Origen.

Repen-

S. Greg. Repentance *is a bewailing for sinns already committed, and undoing for the* [illegible] *that mourns for his sins, and leaves them not, incurrs the greater punishment.*

S. August. *It consisteth not in the often repetition and confession of them, without forsaking thē: for that is but a simple profession of them, not a repenting for them.*

But this is true *Repentance*, when those things seem *grievous* and *bitter* to our *souls*, which in the *act* were *sweet* and *delightfull*: and when that *ill* which was formerly *pleasing* to us, causeth a *hearty* and *sincere grief* in us, and *provoketh* us to look more carefully to our *wayes* for the *future*.

S. Hilary. *Vera peccati confessio est sine intermissione temporis panitere. Peccati vera panitentia est, ab eo quod panitendum intellexeris desistisse.*

It is a true confession of sinne, when we repent without intermission. But that is a true repentance of sinne, when we forsake that, which we conceive we had reason to repent for.

And again, *Nullus id quod confessus est, diuinos debet admittere, quia confessio peccati, est professio desinendi.*

No man ought to commit again the same sin of which he confessed, because there is no true confession of sin, without a profession to leave the same.

And this is the *fruit* of *Repentance* (as Saint *John* the *Baptist* calleth it) no *lament* for *sinnes past*, and utterly *forsake* them for the *time to come*. Therefore saith

saith one well, *Agere pœnitentiam nihil aliud est, quam professè affirmare se non ulterius peccaturum.*

To repent truly, is nothing else, but to profess and promise, never to offend again.

Seeing then what *Repentance* is, let us take a view how necessary it is, and for what respects.

1 In regard of *Gods* hate to *sinne*, and of that *God* whom we offend, who being *infinite*, requireth *infinite* satisfaction.

2 In regard of our *selves*: *Homines sumus ad pœnitentiam nati*: we are men, and subject to fall, and therefore (upon the matter) we are born to repent us of our sins, that we may prevent Gods *Judgements* in this world, (Of all which hath formerly been treated) to escape his *Judgement* in the world to come, *Eternal death*. *Tertul.*

For as *Men* we shall *dye*, and as *Christians* we shall give an *account*.

To say somewhat of this *death*, for by it we shal *passe* to the other, except *Repentance* and *Gods mercies* prevent it.

1 *Death* is *certain*, it will come.

2 It is *universal* or *General*, none shall escape it.

3 It is *Terrible*, especially to the wicked.

1 *It is appointed for all men to die.*

S. *Hierome* calleth it, *Irrecusabilis mortis necessitas.*

The necessity of dying is not to be avoyded.

S. *Augustine* saith, That all things in this

this life are uncertain, but *death*; and *Natus es? certum est quia morieris.*

Art thou born? as certain it is thou shalt die.

Anaxag. It was the saying of the Heathen *Philosopher*, *Sciebam me genuisse mortalem*, I knew I had begotten no other than a mortall man, hearing of his Sonnes *death.*

This *point*, and the *certainty* of it, is easily proved by experience of { *Former ages.* / *Our own time.*

Ge.49.29. Jud.2.10. Ezr.3.16. The longest liver, *Methuselah*, died; The *Patriarchs*, *Prophets*, &c. *died, and were gathered to their Fathers.*

Where are the Princes of the Heathen become, &c?

They are vanished and gone down to the grave.

2 And as it is *certain*, so it is *universal.*

Job.30.23. *It is the house appointed for all the living.*

Psa.89.47 *What man is he that liveth, and shall not see death?*

Eccles. 2. 16. *As well the wise man as the fool.*

All things that are of the earth shall turn to earth again.

Ecclus.40. 11. Gen.3.19. *Thou art dust* (saith *God* to *Adam*, and in him to all *Mankind*) *and to dust shalt return.*

Ecclus.41 3. *It is the Ordinance of the Lord over all flesh.*

But though it be *certain* in it *self*, yet in respect of the *time*, and *manner*, *it is uncertain.*

For which cause, our *Saviour* gave

his

his *Disciples* counsel to be *prepared* for it.

Watch, for ye know not the day nor hour. Mat.24.13
Be prepared, for the Sonne of Man will come at an hour when ye think not, Like a thief in the night. Luc.12.40

The *time* of our *departure* is uncertain, whether it shall happen in our *infancy*, *child-hood*, *youth*, or *age*.

All men *live* not while they are *old*, all men *die* not while they are *young*.

And many times *death* commeth *unexpectedly*, suddenly, in our greatest *security*.

Dies aderit cum vives manè, vesperi autem non vives.

There will come a day, when thou shalt be alive in the morning, and dead before night.

God hath hid from us the *certainty* of our *end*, lest we should promise to our selves any thing for the *future*.

And as the *time*, so the *manner* is *uncertain*.

Some *die* in their *beds*.

Others *perish*, by *fire*, *sword*, *water*, *&c.*

We have but *one way* to *enter* into this *world*, *divers* to depart from it.

3 In it *self* it is also *terrible*.

Omnium terribilium, terribilissimum Mors. *Aristotle.*
Of all tertible things, Death is most dreadfull. *Cicero.*

Our Saviour *Christ began to be heavy*, *&c.* Mar.14.34

But to *mankind* in divers respects it is *terrible*.

All

All occasioned by the *Devils* malice.
Either he *bringeth* the parties *dying*,
1 Into *despair* and *fear*,
for Gods Judgements.
2 Into *security*,
for their own Merits.
3 Into *impatience*,
by anguish of their sickness.
4 Into *infidelity*,
by causing a mistrust in Gods mercies.
5 Into *worldly cogitations*,
about leaving and disposing of their worldly estate, or
6 *Vain Hope*,
to recover their former health.

Dura mente abesse mors longè existimatur, etiam dum sentitur.

To a heart that is hardened, death is thought to be farthest off, even when it is felt to approach.

Apo. 12. 12. *The Devil is come down to you, which hath great wrath, knowing that he hath but a short time.*

Thus much for the *temporal* death, the continual *remembrance* whereof is so necessary, as nothing more.

Nemo memoriam mortis habens potest peccare.

He that thinketh continually that he must die, doth not easily sinne.

2 But to speak more properly, *Death* in it self were not *terrible* nor *evil*, but a *passage* from this *life* to a *better*, *A rest from our labours*, were it not for the *Accompt* which is to be *given* of our *life* past, and the

the *Judgement* which *dependeth* on it, and *followeth* it.

For to *fall into the hands of the living God* (in the worst sense, that is, to bear his heavy *sentence* pronounced against our *sins*) is a *fearfull thing*.

The *thought* of this made the holy man *Job* himself to cry, *Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past.* Job 14.13.

The *terror* of it is so *great*, that if we seriously consider it, *Our flesh would scarce cleave to our bones.* Ps.102.7.

Quoties diem illum considero, toto corpore contremisco: sive enim comedo, sive bibo, sive aliquid aliud facio, semper videtur mihi tuba illa terribilis insonare in auribus, Surgite mortui, venite ad judicium. S. Hier.

As often as I seriously consider of the day of death, I tremble all my body over: for whether I eat or drink, or whatsoever else I do, me-thinks that terrible trump sounds in mine ears; Arise ye dead, and come to judgement.

Gods *judgements* are *fearfull*, as they are sometimes *executed* in this *world*.

Our first *Parents* (for their sinne) *were expelled Paradise*. Deprived of *Original Righteousnes*. Made lyable to *Condemnation, and became children of wrath*. Gen. 3.

Subject to divers miseries, and *labours*.

He spared not the Angels that sinned, but cast them down to Hell, &c. 2 Pet.2.4.

How did he sweep away (as it were) *the sonnes of men* from the face of the *earth* by the *Deluge*? Gen. 7.

How

How did he destroy *Sodom* and *Gomorrah*?

Exod. 14. Did not the *Egyptians* miserably *perish* in the red *Sea*?

What Vengeance did he take on the *Israelites* for worshiping the *Golden Calf*,

Num. 16. *and* for murmuring against *Moses*?

The Scriptures are plentifull in this kind.

But yet those *judgements* are not to be paralleld with those after *death*.

In respect of God:

Omnipotent } Highly *offended*.
Just }
wise }
Good } Justly *punishing*.

In respect of Man:

weak } Offending his *Creator*.
Sinfull } Suffering *just punish-*
wretched } *ment*.

3 In respect of the *sentence* it self, which inflicts a *punishment*, *sensible* for the *pain* and misery felt, and *prejudicious* for the *glory* lost.

1 He being *Omnipotent*, will be able to execute his vengeance on his *enemies*, neither shall any deliver them from him.

Job. 9. 3. *He is mighty in strength, who hath resisted him, and prospered?*

36. 22. *He is exalted by his power, No Law-giver like him:*

In *making Laws* just and holy.

In *exacting* the due execution of them.

In power to punish the breakers of them.

Fear

Fear ye not me, will ye not tremble at my presence? Jer. 5. 22.

Fear him who is able to destroy both body and soul. Mat. 10. 28.

If he whet his glittering sword, and his hand take hold on judgement, Deut. 32. 41.

who is able to abide it? Pſ. 130. 3.

Though we be delivered from the judgement of Man, yet we cannot escape the hand of the Almighty. 2 Mac. 6. 26.

His *Courts* are so *High*, so *transcendent*, and his *Judgements* so *definitive*, that no *appeal* lyeth from them.

We must rest upon his *doom*, and go no further.

2 Being *Just*, he will punish the *Breakers* of his *Commandements*: For though he be merciful, in abundant measure, to *pardon* the *iniquities* of penitent *transgressors*, yet he is just also to *punish* the *wickedness* of *obstinate Malefactors*.

Multus ad ignoscendum, multus ad ulciscendum. S. Bern.

As he is plentifull in pardon, and forgiveness, so is he as plentifull in revenge.

He hateth sinners, and will repay vengeance to the ungodly. Ecclus. 12. 6.

He neither perverteth Judgement, nor subverteth Justice. Iob 8. 3.

Nullum bonum irremuneratum, nullum malum impunitum.

Quanquam Sera, tamen certa Numinis vindicta.

Lento gradu ad vindictam sui divina procedit Ira, & tarditatem supplicii gravitate compensat. Val. Max.

Nemo impune malus.

There shall no good act go unrewarded, nor any evil unpunished.

For though God be slow, yet he is sure, in his revenge.

God ballanceth his slow proceeding in anger, with the grievousnesse of his punishment. We know that a bow the farther drawn, shoots farthest. And this we must hold for a firm Maxime and conclusion, that *Nemo impunè Malus*. There shall no wicked man escape unpunished.

God will neither be made *flexible* by *favour*, nor *corrupt* by *gifts*.

Prov. 11. 4. *Riches profit not in the day of wrath.*

Eccl. 5. 4. *And therefore say not, I have sinned, what harm hath happened to me?*

4 *For though God be long suffering, he will in no wise let thee go unpunished.*

5 *Concerning propitiation be not without fear, to adde sinne to sinne.*

6 *And say not, His mercy is great, he will be pacified for the multitude of my sinnes; For Mercy and wrath come from him, and his indignation resteth upon Sinners.*

We must all appear before his Tribunal, and receive according to the thing which every one hath done.

His Sentence will be so *just*, that though in this *world* we may say, *veniet qui male judicata rejudicabit dies*,

The day will come when there will be a review of things ill carried;

Yet in the case between God and man then, it will not be so.

3. Being *wise, Omnisient.*

Nothing is *hid* from his all-seeing *eyes*.

He

He beholdeth all our *actions*.

He *is a discerner of the thoughts and intents of the heart.* Heb. 4. 12.

All things are naked and open to his eyes. 13.

He knoweth our thoughts long before, our manifold transgressions and our mighty sinnes.

Therefore no hope of *Evasion*, by *hiding* any thing from him.

4 Being *good*, He will expect our *Thankfullness*.

He hath ever been *gratious* to us; *heaped* many *benefits* on us; And by how much the more beneficial he hath been to us, the longer *expected* our *conversion*, and the *oftner admonished* us: By so much the more *rigorously* will he deal with us for *neglecting* these *Benefits*.

unto whom much is given, of him much shall be required. Lu. 12. 48.

An *accompt* will be exacted of our *Talents* received. Mat. 25.

Every man shall be *rewarded* according to his *works*.

He will exact an *accompt* from us.

How we have used the *Body* and *Soul*, given unto us.

How we have imployd our *natural Gifts*, *Temporal Blessings*, and the rest.

The *signes* of his *Goodness* to us.

And can *we answer one for a thousand?* Job 9. 3.

Our *Judgement* therefore the greater for *abusing* his *goodness*.

Again, if we consider this *Judgement* in respect of the *Parties* lyable to it, we shall have greater cause to betake our selves 2

to a more serious consideration of our estates.

1 In regard of the *nature* and *condition* of *Man*.

Iob 14. 2. *A flour.*
Ps. 89. 47. *Of short* continuance.
13. 25. *A leaf.*
Iob 13. 25 *Dry stubble.*
7. 7. *His substance* but dust.
14. 2. *His life but a wind, a shadow of no continuance.*

Formatus de Terra,
Conceptus in Culpa,
Natus ad pœnam.
Made of Earth,
Conceived in sinne,
Born to suffer punishment.

2,3. In regard that he is *sinfull and wretched.*

Composed of *vanity.*
Psal: 63. 4. *Every man living altogether vanity.*
Lighter than vanity.
Shaped in *wickednes.*
Conceived in sinne.
Ps. 51. 5: *Born in uncleannes.*
Iob 14: *A Child of wrath.*
Eph: 2. 3: *A vessel of Perdition,* dishonor.
Esa. 64. 6. *Unclean like a filthy Clout.*
Iob 15. 16 *Drinking iniquity like* water.
53. 6. *All have erred.*

Agunt mala quæ non licent, vana quæ non expediunt.
S. Bern. *Faciles ad seducendum,*
Debiles ad operandum,
Fragiles ad resistendum.

They do evill which is unlawfull, and are vain, which is not meet.

Easie

Easie to deceive,
Weak to work,
Frail to resist.

So that our *entrance* into the world is *miserable.*
Conversation in it *Culpable,*
Dissolution from it *Damnable,*

The *consideration* of this *unworthinesse* hath terrified all the *Saints* and *Servants* of *God*, lest they should fall under this *judgement.*

I have sinned, what shall I do, saith Job? *How shall I answer?* Job 7. 20. 9. 14.

O Lord, correct me not in thine indignation, saith David. Psal. 6.

Correct me, O Lord, but yet not in thy fury, lest I be brought to nothing, saith Jeremy. Ier. 10. 24.

In respect of the *sentence* it self, which will be to the good, *Venite Benedicti*, Come ye blessed: to the bad, *Discedite Maledicti*, Depart ye cursed, which last *sentence* is *terrible.* 3 Mat. 25. 34, 41.

1 They are *cast into* eternal *torments*, a punishment *sensible* for the *pain* and misery *felt.*

2 They are *deprived* of the *Beatifical* vision of *God*, a punishment *prejudicial* for the *Glory lost.*

The first is *terrible.* 1

1 In regard of the *Suddenness* and *Horror.*

At the time of the *Judges* appearance.

A consuming fire shall goe before him, and a mighty tempest shall be stirred up about him. Psal. 50. 3.

Their visitation shall be in *Thunder*, Esa. 29. 6.

Earthquake and great noise, flame and Tempests, and the flame of devouring fire.

Joel 2. 11. *The day of the Lord is very terrible, who may abide it?*

Zeph. 1. 15 *A day of wrath, a day of trouble and distress, &c.*

Mal. 4. 1. *It shall burn as an Oven, and the proud and all that do wickedly shall be stubble.*

They shall behold

Above them, The *Angry Judge* disdaining them.

Under them, The *Horrible Pit* gaping for them.

within them, The *worm of Conscience* gnawing them.

About them, The *world* burning.

Near to them, The *Devils* accusing them.

Whither then shall a *sinner* flee?

It is *impossible* to be *hidden, and insufferable to abide.*

If it were *terrible* for the *Israelites* to hear *Gods* voice delivered by an *Angel*, who brought no ill *newes*,

Insomuch as they said,

Deut. 5. 25, 27. *If we hear the voice of the Lord our God any more, we shall die.*

And to *Moses*,

Exod. 20. 19. *Talk thou with us, let not God, lest we die.*

What will it be for *sinners* to hear the *Judge* pronounce this heavy *sentence, Discedite Maledicti?*

2

3 In regard of the Accusers.

Iob 20. 27 1 The *Heaven*, and the *Earth*.

Mal. 3. 14. 2 *Christ* as *Judge*.

Ier. 29. 23. *witnesse.*

I will reprove thee, and set before thee the things that thou hast done. Psal. 50. 21.

I will shew thy filthiness. Nah. 3. 5.

I was hungry, and ye gave me no meat, &c. Mat. 25. 42.

3 The *Angells*; Their *attendants* in this life.

4 The *Devils*; who *attend* them for future torments.

5 The *Books of their Consciences.* Apo. 20. 12

Thine *own wickednes shall correct thee, and thy turnings back shall reprove thee.* Dan. 7. 10. Ier. 2. 19.

6 The *Creatures*, whom they have abused.

Consider this, lest ye *howl and weep in your misery.* Ia. 5. 1.

In regard of the *intollerable paines* which follow the Sentence. 3

1 Everlasting *Chains of Darknes.* Iude 6.

Vermis eorum non morietur. Esa. 66. 24

They shall weep for ever. Mar. 9. 44.

2 Sharp. Iudith 16. 17.

Beyond *the furnace seven times heated.* Dan: 3.

3 Various, *of divers sorts.*

According to the *diversity* of sinners offences.

4 Stinking.

In *the Lake which burneth with fire and brimstone.* Apo. 21. 7.

5 Affrighting.

Tormented by Devils.

6 In Bonds, not able to stir.

Bind him hand and foot. Mat. 22. 13

Held with Cords of his own sin. Prov. 5. 22

Bind the Tares, &c. Mat. 13. 30

Gathered as Prisoners into a pit. Esa. 24. 22

Chains of Darknes. Iude 6.

7 In Horrid darknes.

Exo. 12. Prefigured by that of *Ægypt.*

Iob 10.22. *A land of darkneſs.*

8 With Company deteſtable.

4 In regard that Hell is a *Place of no Order.*

Iob 10.14.

Eſa. 5.14. *Dilatavit Infernus animam ſuam, & aperuit os ſuum abſque ullo termino.*

Hell hath enlarged it ſelf, and hath opened his mouth without meaſure.

Of no *Reſt*, or *Comfort.*

But cries, vexation, weeping, and gnaſhing of teeth.

Not *a drop of cool water* to the thirſty.

Continual *mourning, ſorrow*, without *intermiſſion.*

Hugo. *Plenus ardore incomparabili, dolore innumerabili, & pœna interminabili.*

Full of incomparable heat, innumerable ſorrowes, and endleſs puniſhments.

This for *Pœna ſenſus*, or the *Pain* and *miſery felt.*

2 Now for the Glory and Happineſs loſt, which is uſually called *Pœna Damni.*

The Loſs of Heavens joyes.

The deprivation of ſinners from *Gods* ſight.

Than which nothing more *Miſerable.*

The Excellency of *Heaven* (the place of *Gods* reſt) may be conjectured at,

By the *End* for which it was made.

1 The glory of *God* here, above other places.

Pſal. 19.1. *The Heavens declare the Glory of God, and the firmament his handy-work.*

2 The Happineſs of the *Elect.*

Luc. 13.28 *Abraham, Iſaac* and *Jacob.*

Bleſſed

Blessed are they which dwell here. Psal. 84. 4.
They shal be satisfied (inebriabuntur) *with the plenty of Gods house.*

This *Happiness* we may also *value*,
By the *Price* it cost to regain it when it was lost.
The *Pains* which *Martyrs* endured to attain it.
The *Testimonies* of the Prophets, &c.
The Excellency of Heaven may be imagined.
By the *Description* of it. 2
It needs no *Sun* or *Moon* to *enlighten* it, for the *glory of God* makes it *bright*.
The Lamb is the light thereof. Apoc. 21.
No *night there.* 23.
Here is that *Beatifical Vision* which the *Fathers* and *Holy men* so desired, and rejoyced in.
Mine eyes have seen thy salvation. Luc. 2. 29.
I shall be satisfied with thine Image. Psal. 17. 15
Shew the light of thy Countenance, and we shall be safe. Ps. 17. 6. 80. 7.
If I have found grace in thy sight (saith Moses) *shew me thy face.* Exod. 33.
If thou desire *pleasure*,
Here is *pleasure for evermore.*
If *Honour*,
Such Honor have all his Saints. Ps. 16. 12. 149. 9.
If *Good Company*,
God, and all the *Elect.*
If *Musique*,
A quire of Angels continually praising God with their melodious songs.
To conclude, here is *abundance of all things*, *want* of *nothing.*
Wherefore, *Si credimus futurum Judicium.* S. Aug.

enim, bene vivamus, ne male moriamur.
Maxima pœna, mutata perdidisse judicii.

If we believe there will be a Judgement hereafter, let us live well, lest we die in an ill case.

It is the sign of a *seared conscience* (and that is the greatest punishment can befall a man) to have lost the *fear* of the last *Judgement.*

Lay all these together. That *all men are sinners.*

God hateth *sinne.*

It standeth us upon to prevent Gods wrath.

In respect of the *judgment* of this *world*, temporal; and of the *world to come*, Eternal.

That it will be *heavy* in regard of the

Omnipotence
Justice
Omniscience } of the *Judge.*
Goodness

the { *weaknesse* / *Imperfection* / *Misery* } of *man.*

The *Sentence* which makes the *wicked* lyable to the *sense of pain*, and *losse of good.*

And finding that there is an unevitable *necessity to repent.*

Why deferre we to use the means by which we may be made clean, our sinnes may be pardoned, and taken off?

A wise *traveller* takes the *day* before him,

And a wise *builder* the *year* before him.

Optime fit quod sue tempore fit.

Stultus

Stultus semper incipit vivere.

It is best done, that is done timely.

A Fool alway begins to live.

For who hath promised thee time to repent? 1

How many have been deceived with this vain hope?

The Wise man giveth this rule.

Whatsoever good thing thy hand findeth to do, do it instantly with thy might, for there is no work &c. in the Grave. Eccles 11 10.

Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed. Ecclus 5.7

Indulgentiam Deus tibi promisit, crastinum diem nemo promisit. Si male vixisti, bene vive, jam hodie. S. Augustin.

And *Propter illos qui de operatione periclitantur, proposuit Deus indulgentiæ portum. Propter illos qui de operibus periclitantur & dilationibus illudunt, fecit diem mortis incertum. Quando venit ultimus dies nescis. Ingratus es qui hodiernum habes, in quo corrigaris.*

And again, *Qui ab iniquitatibus suis recedere nesciunt, & sibi de Deo indulgentiam repromittunt, nonnunquam ita præveniuntur Dei furore, ut nec conversionis tempus, nec beneficium remissionis inveniant.*

God hath promised thee pardon, it is true, but no man hath promised or can, that thou shalt live while to morrow. If thou hast formerly lived ill, live well to day.

God hath been so propitious to mankind, that for the comfort of them that are ready to perish in the sea of desperation,

on, he hath a haven of mercy and pardon. And for their sakes that are illuded with hope, and delay their repentance, he hath made the day of death uncertain. Seeing thou knowest not when the last day will come, thou art an unthankfull man, if thou makest not good use by repentance, of this day which God hath given thee.

They which are careless to depart from iniquity; and flatter themselves with the hope of Gods pardon, are many times so prevented by the anger of God, as they neither find time to convert, nor the benefit of his pardon.

God hath reserved to himself the preeminence of *lengthning* and *shortning* our *days*.

Luc. 12. The *rich man* promised himself *ease* and *rest for many years*, but *one night* brought a period to his supposed *felicity*.

St. *Jerome* saith, That men are worthily taken in the snare of Judgement, as Fish with a hook, or birds in a net; and therefore gives this counsel.

Quæ didicisti quòd omnia morte finiuntur, & in inferno non sit pœnitentia, nec aliquis ad virtutes recursus: dum in ipso sæculo es festina, contende age pœnitentiam, &c.

Seeing thou hast learn't that death brings an end to all things, and that there's no repentance in Hell, nor any recourse to vertue; make haste while thou livest, strive and labour, doe penance, &c.

But admit that thou hadst the *privilege* to *know* thine own *end*.

Thinkest

Thinkest thou, that it will be *easier* to *repent hereafter*, than *presently*?

No certainly;

For the *longer* thou *deferrest*, the *harder* the task of *repentance*.

1 In respect of the *habit*.

Custom is another nature.

Cum aliquid in habitum abierit, difficulter expellitur. S. Bern.

Dum servitur libidini, fit consuetudo. & dum consuetudini non resistitur, fit necessitas. S. August.

When a thing hath once got a habit, it is hardly expelled.

While we serve and feed our lusts, custom steales upon us; and not resisting custom, we are necessitated to it.

Therefore he gives this *admonition*.

As no man is to despair of Gods mercy, yet he is not so to presume, but that without delay he reconcile himself to God, lest he fall into such a custom of sinning, that when he would, he be not able to get out of the Devils snares.

2 Because the farther we plunge our selves into sin, the *farther God is from us*.

Woe unto them that have fled from me, God will cast them off. Hos. 7. 13. 9. 17.

3 For the *ground* the *Devil* gets of us.

He is like the strong man which overcometh a weaker. Luc. 11. 22

4 For the *corruptions* of the *soul*.

The longer we sin, the obscurer the *understanding*.

The *weaker* the *will*, the *more disordered* the *desires*.

Who

Who then is so void of understanding or reason, that will think he can *repent* after many years, when his *sins* are *multiplied*, and grown into a *habit*, and that *God* is farther from us?

When the *Devil* encroacheth on us, and our *faculties* are corrupted? And cannot do it in his *better strength*.

That sins *encreasing*, the *pardon* will be *easilier obtained* for them.

That the *infirmity* prevailing, the *medicine* will cure the *easilier*, knowing that *Languor prolixior gravior medicum, bravem languorem recidit medicus.*

A long sickness or languishing disease puts the Physician to his Books, while a short grief is soon cured by him.

Who can carry a great *burden* in his age, that groans under a *little weight* in his chief strength?

It was a harder and more difficult act in mans consideration to raise *Lazarus* being *four dayes* in the grave, than the *Rulers daughter newly dead.*

Joh. 11. Luk. 8. 49.

Grant that thou canst *repent* in thine age.

1 Yet consider the *time lost*, which might have been spent in *doing good*, and *avoyding evil.*

Why *spendest* thou thy time in *sowing that*, of which thou shalt *reap* nought but *tears*?

The heathen man could say,

Seneca.

He that desires to doe good while he is old, makes a plain demonstration that he hath no mind to goodness, till that time which is unfit for all things.

And

And it is too late to begin to live, when we are ready to die.

S. *Gregory* saith, That he is little better than an Infidel, that forbeareth to repent till he is old. And it is to be feared, that while such a one hopeth for mercy, he shall fall into *Judgement*.

Can the *infinite Majesty* of God offended, be satisfied with a *little*, a small repentance?

If thou canst not satisfie him for the *sinnes of a day*, why beapest thou the *sins* of many *years*, and protractest to give *satisfaction* till thine *age*?

If thou hast gathered nothing in thy youth, Ecclus. 25
how canst thou find any thing in thine 3.
age?

2 Infides, *Repentance* is the gift of *God*, to *whom* he pleaseth, and *when*.

Every one ought to fear that it will not be given him at the hour of death, and is therefore to *work out his salvation*, Phil. 2. 12
in the time of his life, *with fear and trembling*.

Saint *Auguſtine* saith, That seldom or never a full *conversion* is seen in the end of a mans days, and that much doubt may be made of a late penitent.

Of him that repents at the gasp, and is reconciled (*that is, by the Minister*) to God, I am not certain whether he be saved or not.

Saint *Auguſtine* is not *confident* of his *salvation*, though he be *absolved* by the *Priest*.

Therefore, let every one that would be out of doubt, *repent* while he is *lusty*,

and

and strong, and in his perfect *health*; for he that hath lived ill all his *life*, and *repenteth* not till the *last*, is certainly in great *danger*.

S. Amb. S. Aug. Wilt thou be secure (say two Fathers?) wilt thou avoid all doubt? Repent while thou art well. And why art thou then secure? Because thou repentest, when thou mightest have sinned.

3 There are many impediments in *age* and *sickness*.

Men are then troubled with many *infirmities*.

Cumbred with many *affairs*.

Grieved with many *thoughts*, for *wife* and *children*, *estate* and *pleasure*, to be left.

And what kind of *penitence* can be expected from *men* in this *estate*?

Pœnitentia quæ fit in extremis raro vera est, ob magnam difficultatem in hoc articulo. It is seldom true, being deferred till our end.

1 For the *great perturbations arising* by the extremity of *sorrow*, *anguish*, *thought of death*; *all* most violent in a dying man.

They suffer him to think of nothing but that with which he is vexed.

2 *True repentance ought to be voluntary, not of necessity.*

And a dying man is *forced*.

2 Sam. 19. 19. Like to that of *Shimei* to *David*.

Like to that of *Mariners* in a *storm*.

3 If he *thinks* not of it himself (as in his very *doubtfull*) his Friends seldom or never send for those who should put him in

in mind of it, till it be too late, till he be past all *sense* of it.

And this is a just punishment, saith S. *Gregory*, for not thinking on God while he was in ability to do it. *So that one negligence is punished with another.* S. Greg.

Lastly, let not the *examples* of a *few* cause *protraction* in thee.

For though God forbare his threatned *judgements* on the *Ninivites*, it was for their forty dayes *repentance*.

And if thou canst *repent* forty days as they did, thou hast the better *hope*.

And though the *Thief* (*in articulo mortis*, ready to dye) was *saved*; Yet this *example* ought not to give liberty to any, to *defer* so long.

Besides, his *salvation* was no less admirable than any other of *Christs miracles*;

And his *conversion* no less *wonderful* than his *salvation*:

For when *Christs* own *Disciples* had *denyed and forsaken him*,

The *Thief* confessed him.

Credidit Reus, quod negavit Electus. S. Aug.

But trust to thy *timely* preparation, by the *example* of the *wise Virgins*. Mat. 25.

And consider and think of thine own estate while thou hast time.

Make no tarrying to turn to the Lord, and put not off from day to day; for suddenly shall the wrath of God come forth, and in thy security thou shalt be destroyed. Eccles. 12.

Remember thy Creator in the dayes of thy youth, while the evil dayes come not.

De-

Defer not Repentance unto years, unapt, testy, weak, when sin leaveth thee, and not thou it.

Now the time is when thou mayst find the Lord propitious.

Esa. 55. 6. *Seek the Lord while he may be found, and call upon him while he is near.*

Act. 3. 19. *Repent and be converted, that your sins may be blotted out.*

Now our Repentance prevaileth, chiefly by

1 Prayer. 2 Fasting.
3 Alms. 4 Tears.

Ecclus. 5. 17. *The prayer of the humble pierceth the clouds.*

Psal. 51. It was the practice of David after his fall, as may appear by the 51. Psalm.

Act. 8. 22. It was the counsel of Saint Peter to Simon Magus, *Repent of thy wickedness, and pray to God, if perhaps the thought of thine heart may be forgiven thee,* for God is propense enough if we neglect not this duty.

Ps. 145. 18 *The Lord is nigh to all them that call upon him.*

Eccles. 2. 10. *He never forsakes them that call upon him.*

But of this point more at large elsewhere.

Though the best fast be the fast of the soul, in abstaining from sin, yet the other fast of the body is necessary for us, as a help for a mound.

S. Aug. It allayeth the intemperance of the body, repelleth inordinate affections, and allayeth the passions of the soul, which arise by fulness.

Luk. 21. 34 *Let not your hearts be overcharged, saith our Saviour.*

All

All the *servants* of God by this, *humbled* themselves, when they set themselves to *repentance*, or to obtain any thing at his hands. Psa. 35. 13.

David humbled, and *chastened* himself by *fasting*. 69. 10.

It was an antient *Precept*.

Saint *Augustine* out of Saint *Basil* saith, that it was commanded as a Law by God to *Adam* in *Paradise*, by prohibiting the Tree. *And if he had fasted from that tree, we had not needed to have fasted. We are sick by sin, let us be healed by repentance; But repentance without fasting is in vain. So he.*

The *Flesh* had need to be kept under the *soul*, like a *servant*, lest it *rebell*, and to be *held in* with this *bit*; for let but the *reins* loose, and the *flesh* will *run* headlong to *perdition*. Tob. 12. 8.

Prayer is good with fasting, &c.

And God saith, *Turn unto me with fasting*. Joel 2. 12.

The Prayer and Alms of Cornelius ascended to Heaven. Acts 10. 4.

Wilt thou have thy *Prayers* flie to Heaven, make it two wings, *Fasting* and *Alms*. S. Aug.

We are to give alms (saith he) in this regard, that we may be heard when we deprecate Gods anger for our sins past.

By mercy and truth iniquity is purged.

He who stoppeth his ears at the cry of the poor, he also shall cry himself, and shall not be heard. Pro. 16. 6. Pro. 21. 13.

Give alms of such things as you have, and all things shall be clean to you. Luke 11. 41.

Break

Dan. 4. 27. *Break off thine iniquities by shewing mercy on the poor*, saith Daniel to Nebuchadnezzar.

Lastly, the most powerful *act* of *Repentance*, is godly *sorrow*, accompanied with 2 Cor. 7. *groans*, *sighs*, and *tears*.

They are the *blood* of a wounded *soul*.

They ascend unto the *nostrils* of God, as the *Odor* of a sweet-smelling *Sacrifice*.

God suffereth them not to be spent in Psal. 56. 8. vain, *but gathereth them*.

David *every night* (in thought of his 6. 6. offences) *washed his bed, and watered his Couch with them*.

Jer. 31. 9. *God promiseth, that if we come weeping, he will lead us in mercy*.

And therefore commandeth it as a chief Joel 2. 12. demonstration of our *hearty repentance*.

Saint *Peter*, after his *denial of Christ*, Lu. 22. 62. *wept bitterly*, but said nothing. We find that he wept, not what he said. He made choice to *repent* rather with *tears*, and no *words*, than with *words* and no *tears*.

S. Ambr. *Recte flevit & tacuit, quia quod deflere solet, non solet excusari.*

Luk. 7. 48. *Mary Magdalen* wept, but said nothing, yet *Christ* said to her, *thy sins are forgiven thee*.

Isa. 38. 5. *Ezechias wept sore, The Lord said, I have heard thy Prayers, and seen thy tears, and added fifteen years* to his life.

S. Aug. Lachrymæ tacitæ quodammodo preces sunt, veniam non postulant, & merentur.

Sufficie auribus Domini imber oculorum, fletus citius audit quam voces.

Let

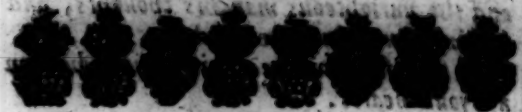
Let the wicked therefore forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord. Esa. 55.7.

To day if ye will hear his voyce, harden not your hearts. Psal.95.8.

If we will not *hear* this *voyce* of his, *Repent, for the Kingdom of Heaven is at hand.* He will stop his *ears* to us when we *cry, Lord open unto us,* though we cry with *tears,* as *Esau* did for his *Fathers blessing, who found no way of changing his* [Fathers] *mind, though he sought it with tears carefully,* when it was too late. Mar.4.17.

For, though *tears* prevail in their due *time,* and *happy* is he that can *shed* them: Yet when the *door is shut,* God will say to the impenitent *sinner,* as he said to the *foolish Virgins, I know ye not.* Heb.12.

The



The Duty of Repentance.

THis duty of *Repentance* consisteth of two parts:

1 *Mortification of the old man*, which is the *first* degree of *Regeneration*.

2. *Quickning of the new*, which is the *second*.

1

Rom. 6. 4, 5, 6. 1 *Mortification*, is an *act* of the Holy *Spirit* in us, who doth by little and little quench and abate in our *souls* and *bodies*, the natural strength of our *corruption*, which was crept into us, Partly *originally*, by *Adams* fall (which is that we mean by the *Old man*) and partly that *Sin*, which we have *actually* increased by our own *frailty*.

Colos. 3.

It consisteth

1. In our *acknowledgement* of Sin.

2. In our *Contrition and Sorrow*.

Psa. 38. 18. Both which are set down in one Verse of the *Psalmist*.

1. Our *acknowledgement* is either

{ 1. *Inward*.
{ 2. *Outward*.

1. *Inward acknowledgement*, is when we feel the *burden* of our *sins* pressing us down, *our consciences accusing us, and our thoughts testifying against us*.

Psal. 38. 5. Rom. 2. 15

Psa. 38. 39. 2. *Outward*, is when we make *Confession* of them by *speech*, or other outward *actions*.

And

And this *Confession of sinne*, is a *publication* or *manifestation* of our *unworthinesse* and *guilt*, whereby we testifie and bewail, that we have *sinned* against God, and have (withall) a setled *resolution* and purpose to *offend* him no more.

Confession is *Publick*.
is either a *Privat*.

Publick Confession is, when upon the *Lords* Day, or other dayes appointed for *Gods worship*, we in the open *Congregation*, together; or after the *Minister*, do *confess* our sins to God.

Privat is, either 1. *To God in our Closets*, or other privat places, as *Psa.* 32. 5. 38. 9. 18. 41. 4. 51. 2 *Sam.* 24. 10. *Dan.* 9.

2. *To men.* Jam. 5. 16.

3. *Contrition* is a sorrow and grief of the *conscience*, and mourning of the *Soul*, because we have offended God, having also joyned with it a *displeasure* against our selves, and a true *humiliation* both of *soule* and *bodie*, as *Jam.* 4. 9. *Esa.* 66. 2. *Eze.* 36. 1. 41. 10. *Jon.* 3. 8. 2 *Kings* 22. 19. *Matt.* 5. 4. 2 *Cor.* 7. 9, 10, 11.

Quickning of the new man, is when we, returning to God live *spiritually*, and have a *desire* (for the time to come) to please *Him*: this is also called a *conversion to God*.

And this we do,

1 By avoyding evil.

2 Following that which is good.

Both comprehended in *Psa.* 34. 14. *Esa.* 1. 16, 17.

The

The Benefits we receive by *Repentance* are,

Psa.95.10. Ps.89.32, 33. 2 Chron. 30. 8. Ion. 3. Ezech.33. Ioh.3.10. 1 Kings 21. 29. Dan.4.27.

The deferring of Gods punishments due for sin.
The mitigation of his displeasure.
The averting of his judgements.
The escaping of eternal death.
The prolonging of our prosperity.
The attaining of Eternal life.

Confession of sinnes.

Ier. 9. 1. WHo *will give water to my head, or tears to mine Eyes,* that I may *day and night* bewail my *sinnes* and *ingratitude* against thee, O *God*, my *Creator*? Many things there are which terrifie mens *consciences*, and bring them to the true *sense* of their *sins*, but nothing is so available thereunto, as the contemplation of the *greatness* of thy *goodness*, and the *multitude* of thy *benefits*. That therefore, O Lord, my poor wretched *soul* may the better see and consider in what state it *stands*, I will recount thy manifold *blessings*, and the number of my *sins*, that thereby also, I may more clearly understand who thou art, and what I am, how *gracious* a God thou hast been to me, and how rebellious a *sinner* I have been to thee.

There was a time, O Lord, (as thy divine *Majesty* best knoweth) when I

was

was not, and thou tookeſt *me out of the duſt of the earth*, and gaveſt me a being: *creating in me a ſoul after thine own ſimilitude*, and made it capable of thy *glory*. Gen. 2. 7. 1. 26.
Thou didſt *create* my *body*, with all the *members* and *ſenſes* therof; and my *Soul*, with all the *powers* and *faculties* thereof.
And as thou didſt *create* me, ſo thou didſt *preſerve me in my mothers womb*, that I might come ſafe into this *world*, and receive the *mark* and *badge* of all thine, even the *Sacrament of Baptiſm*, whereby I was cleanſed from the guilt of *Original* ſin. Amongſt a multitude of *Infidels* diſperſed over the face of the *Earth*, thou wouldeſt have me in the number of the *faithfull*, even of thoſe to whom ſo happy a lot hath fallen to be thine, *regenerated with the water of Baptiſm*: from which time, I was taken to be *thine*, and that admirable and happy contract was made between us, that *thou* ſhouldeſt be my *Lord*, and *I* thy *Servant*; *thou* my *Father*, and *I* thy *Son*: that *thou* ſhouldeſt perform and ſhew to me the *love* of a *Father*, and *I* to *thee* the *duty* of a *Sonne*. Pſ. 22. 19 Tit. 3. 5.
Further, O Lord, thou didſt deſcend from Heaven to Earth for my ſake, ſeeking me in all the *wayes* wherein I had loſt my ſelf. With thy *Humanity* thou didſt ennoble my *nature*, and by thy *bonds* didſt deliver me from *bondage*. Thou didſt challenge me from the power of the *Devil*, by delivering thy ſelf into the hands of *ſinners*, and didſt deſtroy ſin, *by taking upon thee the form of a ſinner*. Phil. 2. 7.
With what reverence ſhall I ſpeak of

that other *bleſſed Sacrament*, which *Thou* alſo, O Lord, haſt inſtituted and ordained for a *remedy* of all the *miſeries* which have *befallen* me, and the many ſinnes I have *committed* ſince my *Baptiſm*, and for a *ſalve* and cure for all my ſpiritual *diſeaſes*, even the *Sacrament of thy moſt precious Body and Blood*? And as thou haſt *beſtowed* on me all theſe divine and *heavenly bleſſings*: ſo likewiſe in plentifull manner haſt thou *heaped* on me *temporall favours*. Thou haſt from my *birth* to this *hour*, preſerved, nouriſhed, cloathed, and fed me, in moſt abundant *manner*, giving to me the uſe of all thy *creatures* for my *ſuſtentation*. Nay, what couldeſt thou have *done* more for me, than thou haſt done? Or what couldſt thou have *given* me more, than thou haſt *beſtowed* upon me, either of bleſſings of this *world* or of the *world* to come?

Now, having received all theſe *mercies* and *favours* from thee, how have I on my part behaved my ſelf in *thankfulneſs* to thee for them? Have I returned due praiſe unto thy *Majeſty* for them, or carried my ſelf, and ordered my life, like to one that might any way deſerve them? O Lord, I confeſſe that I have not; for ſuch hath been the *malice* of my heart, that inſtead of ſhewing my ſelf conformable to thy will, I daily adde ſin to ſin, and iniquity to iniquity, *heaping up wrath for my ſelf againſt the day of wrath*. How can I without *teares*, remember, how often thou mighteſt juſtly have *ſlain* me, and yet (notwithſtanding my

Rom. 2. 5.

ſins,

ſins, which call for vengeance) no evil hath *happened unto me*? How many ſouls burn in *Hell* fire, which have ſinned far leſs that I, and yet I remain alive? What had become of me, if thou hadſt taken me away with thoſe at the ſame time? How ſtrict had my *Judgment* been, if thy *Juſtice* had laid hold on me, laden with ſo many *ſinnes*? Who then, O Lord, hath *bound* the hands of thy *Juſtice*, who hath *deprecated* for me, when I lay thus lulled *aſleep* in the *ſecurity* of my *ſinnes*? What hath *pleaſed* thee in me, that thou ſhouldeſt deal more *mercifully* with *me*, than with *thoſe*, who in the *midſt* of their *dayes*, in the *heat* of their *youth*, are taken away from amongſt us? My *ſinnes* cryed out againſt me, and thou ſtoppedſt thine *ears*; my *offences* daily *increaſed* againſt thee, yet thy *mercy* daily abounded towards me. I *ſinned*, thou didſt *expect* me, I *fled* from thee, and thou *followedſt* me: I was *weary* in *offending* thee, and thou not *weary* in *expecting* me. And in the midſt of all my *ſinnes*, I ever received many good *inſpirations* and goodly *reproofs* from thy holy *Spirit*, which *checked* me in the diſſolute *courſe* of my *life*. How often haſt thou *called* me with the *voyce of Love*? How often haſt thou *terrified* me with *threats* and *fears*, laying before me the *peril* of *death*, and the *rigor* of thy *divine Juſtice*? How often haſt thou *followed* me with thy *word* preached, *invited* me with thy *bleſſings*, *chaſtened* me with thy *ſcourges*, compaſſing me about, that I could by no means flee

from thee? And laſtly (which is not the leaſt of thy *mercies*) with what *patience* haſt thou *waited* for my ſerious *Repentance*?

Pſal. 106. 13. *what then, O Lord, ſhall I render back to thee, for all that thou haſt done unto me?* In that thou haſt *created* me, I *owe* thee all that I am *created*, in that thou haſt *preſerved* me, and thus long expected my return to thee, I *owe* thee life, and all that I am. But in that thou haſt *regenerated*, *ſanctified*, and *redeemed* me, and left thoſe excellent *pledges* for my *ſalvation*, I know not what to *render* unto thee. For, if the *lives* of all men and *Angels* were in my *power*, and that I could *offer* them unto thee for a *ſacrifice* of praiſe and thanks; yet were it nothing, being compared to the leaſt of all thy *ſpirituall bleſſings* beſtowed on me.

Jer. 9. 1. Who therefore will give a *fountain of tears* to mine eyes, that I may *lament* my great *ingratitude*, and unjuſt *retribution* for all theſe thy manifold *bleſſings* heaped upon me? Help me thou, *O Lord*, and give me grace, that I may heartily *confeſs*, and grievouſly *bewail* my hainous *offences* and *tranſgreſſions*, againſt thee; that thou mayeſt be reconciled to me, and in thy abundant *mercies*, ſhew ſome *pity* to me for them. I am thy *creature*, O Lord, made after thine own *Likeneſs and Image*: acknowledge thy *workmanſhip*, for it is thine own. In taking away the *ſoyl* and *filth*, wherewith it is *defiled* and *ſtained*, thou ſhalt ſoon perceive it to be thine own *handy-work*. Art not thou a *Father*

of

of mercies, which have neither *number*, *end*, nor *measure*? Although I have shaken off the *duty* and *obedience* of a child towards *thee*, yet *cast not thou off* the *love* of a *Father* toward *me*, I beseech thee. Although I have *done* many things, whereby thou mightest *justly condemn me*, yet thou hast not lost the *means* whereby thou mayest *mercifully save me*. If thou *forsake* me, to whom shall I *flee*, who is there to help me besides thy self? Acknowledge, O Lord, *a straying sheep*: Behold I come to thee all *wounded*, thou canst *heal* me: *blind*, thou canst *enlighten* me: full of *leprosie*, thou canst *cleanse* me: and spiritually *dead*, yet thou canst *revive* me. Thy *mercy* is greater than my *sinne*: thy *clemency*, more than my *wickedness*: and thou canst *remit*, more than I can *commit*. Doe not then, *O Lord*, *put me back* from thee: *look not so much* upon my *sinnes*, as upon thy infinite *mercies*, who livest and reignest God of all *mercies*, world without end. 2 Cor. 1. 3.

Another.

O Almighty Lord God, *great* in thy *power*, and terrible in thy *judgements*, who madest the Heaven, the Earth, the Sea, and all things in them, by thy *word*, whose *Power* cannot be resisted, *and whose mercy is over all* Exod. 34. Ps. 145. 6.

thy works. All things are under thy *power* and *rule*, both in *heaven* and *earth.* Thou ſheweſt *mercy* on whom thou wilt, art *pitifull* to whom thou *pleaſeſt*, and wouldeſt not the *death of a ſinner*, neither delighteſt in the *deſtruction of* any. O God *rich in mercy*, who out of thy *extraordinary love* to mankind, even *when we were thine enemies, didſt ſend thine onely Sonne into the world, that every one that believed on him might not periſh, but have life everlaſting*, Have mercy upon me, have mercy upon me, according to thy mercy, *and according to the multitude of thy mercies, doe away my offences.* Holy Father, *I have ſinned againſt heaven and before thee, and am no more worthy to be called thy ſonne.* I have *turned* from thee, and have *broken* all thy *Commandements.* I have not walked aright, but have gone after mine own *luſts*, *chooſing thoſe wayes*, which thou haſt forbidden me to *tread* in. Neither, O Lord, have I *feared* thine *anger*, but have been in all things *diſobedient* unto thee, and have hardned my heart againſt thee. I *have hated inſtruction*, and caſt thy *ſayings* behind me. *Truth* hath found no *place* in me, and my *hands* have been the *workers* of much *wickedneſs.* I have ſpoken vainly, idly, and wickedly. I have brought forth *deceit*, and *meditated* the way of *untruth.* I have *provoked* thy *wrath* againſt me, by accuſtoming my ſelf to do the *work* of the *fleſh*, & rejecting the good *motions* of the *Spirit. Woe unto me, rebellious wretch*, that I have commited theſe

Eze. 33. 11.
Eph. 2. 4.
Rom. 5. 10
Pſal. 51.
Lu. 15. 18.
Eſa. 65. 2.
Pro. 5. 12.
Eſa. 30. 1.

these wicked *acts*, against thee, so *loving*, so *good*, so *gracious* a *God*; to the utter *destruction* of my *soul*, without thy *mercy* in *Christ Jesus*. In remembrance, and confidence whereof, O Lord, I come to thee, and humbly intreat thee, that thou wouldest not *reject* a contrite, humble, miserable, and repentant *sinner*, who at this time earnestly invocateth thy *Name*. *Return a little*, O Lord, and be intreated for my manifold *sinnes*, do not unto me according to the *multitude* of them, neither reward me according to my *transgressions*. Let my humble prayers, sighes, and groans, come into thy *presence*, and according to thy *promises*, receive me again into thy favour. For, O Father, I am one of those, whom thy onely *Sonne* redeemed with his most precious *blood*. O Lord, my *soul* doth loath my *life*, by reason of my manifold sinnes, *and I humble my self under thy mighty hand*, because I know, *that in thine anger thou shewest mercy*, and in time of *trouble* thou dost forgive *offences*: And behold, O Lord, that I confess my *sinnes*, beseeching thee for thy *goodnesse*, to do unto me, according to thy wonted *mercy*. I am confounded and ashamed, to *lift up mine eys* unto thee, because my *sinnes* have prevented my *prayers*, and have ascended up to thee, before them. Against thee, O Lord, *have I sinned, and done much evil in thy sight*; yet wherefore should I die in my *sins*, seeing it is not thy pleasure, *that any sinner should die, but turn unto thee and live*? For thou art *good* and *gracious*,

Psal. 7. 9.

1 Pet. 5. 6. Aba. 3. 2.

Psal. 51.

Ezech. 18.

ons, and saveſt thoſe who are altogether *unworthy*, out of the abundance of thy *mercy in Chriſt Jeſus the Righteous*. For although thine *anger againſt ſinners* is *unſufferable*, and *who may abide it*? yet thy *mercy* towards *offenders* is *unſearchable*, and who can find out the *depth* thereof, or *deſcribe it*? *Our Fathers in their troubles cryed unto thee, and thou diddeſt deliver them, they put their truſt in thee, and were not confounded.* And though they, by their *offences*, have juſtly provoked thine *anger*, yet (upon their humiliation) thou didſt *remember thy covenant*, and eaſe them of their *afflictions*. O Lord be mercifull alſo unto me, for I am miſerable and wretched. *Heal my ſoul, for I have ſinned againſt thee. My ſoul is very much diſquieted within me: how long Lord will it be, ere thou look upon me, and deliver it? Lighten mine eyes, for I have (too long) ſlept in death*, and my ſinnes have (too long) *had dominion* over me. Return, O Lord, at the laſt, and be gracious unto me, O deliver my *ſoul*, and have *mercy* upon me: And *all my bones ſhall ſay, Lord who is like unto thee*? To thee be all Honour, Praiſe, and Glory, world without end.

Pſal. 22.

Pſal. 41. 4. 6. 3. 13. 13. 3.

Pſal. 35. 10.

Another.

O *Lord Jeſus Chriſt*, the onely *Phyſician* of ſick ſoules, who in the *ful-*

fulneſs of time came into this world, not to call the juſt, but ſinners to Repentance. Gal. 4. 4. Mat. 9. 13. Behold me, the moſt wretched of all *ſinners*, who (with as much humility as I am able) in the confidence of thy great *goodneſs*, caſt my ſelf before the *foot-ſtool* of thy *Majeſty*, confeſſing my great and grievous *offences*. And if the *Publican* in the *Goſpel* durſt not *lift up his eyes to heaven*, but ſtood *a farr off*, and *ſmote his breſt*, ſaying, *Lord be mercifull to me a ſinner*, what ſhall I do, whoſe ſinnes ſurpaſſe the greateſt ſinners *offences*? For all my *inward* and *outward* parts, are wholly depraved, and nothing that is *good* remaineth in me. And, when I look into the book of my *conſcience*, I find, that I have abominably *polluted* that garment of *innocency*, which I received at my *Baptiſm*. I have put all my *ſtrength* to offend thee with all the *members* I have. For, *my feet have been ſwift to evill*, and ſlow to good: *mine eyes open to vanity*, and ſhut to that which is truly amiable. *My hands ſtretched to coveteouſneſſe*, and cloſed from the works of mercy: *mine ears ready to hear evill*, anp ſtopped to the good motions of the *Spirit*: and my *ſoul*, (the nobleſt part in me) which hath eyes to contemplate the *glory* of thy *Majeſty*: I have turned away from the conſideration of thy *Excellency*, to the vain and tranſitory things of this life. I have given *liberty* to whatſoever mine *eyes* have *deſired*, and have not *reſiſted* the unclean *paſſions* of my *heart*: ſo that the whole Luc. 18. 13. Ro. 13. 13. Eſa. 3. 16.

course of my life hath been a continual *warfare* against thee. How often have I *returned as a dog to the vomit, and as a sow washed, to the myre*? I am that *Fool, which hath said in his heart there is no God.* For I have lived so dissolutely, that I have made plain demonstration by my *behavior*, That I believed, *thou* either *were not at all*, or else *couldest do nothing at all.* Thou, O Lord, hast often *called* me, and I have *neglected* thy voyce: Thou hast *expected* me, and I have *abused* thy *patience.* Thou hast *given* me the treasure of a long time to *repent*, and I have *consumed* it wastefully. Thou hast *stricken* me, and I have not been sensible of thy hand. Thou hast afflicted me, and I have *made no use* of thy correction. Thou didst *sweat*, to make me *clean*, and I still *remain* in my *pollution.* I am *hardned*, as well with thy *punishments*, as with thy *blessings*, being *rebellious* to the one, and *unthankfull* for the other. And what shall I further say? but that my *heart*, *soul*, thoughts and *body*, are all impure and
1 Tim. 1. 5 *defiled*, and that of *all sinners I am the chief*, unworthy *earth* should any longer *sustain* me, or that I should *expect* any thing from thee, but thy severest *Judgment.* For if thou sparedst not *Lucifer* and his *Angels*, for one onely sinne pride,
Jude 6. but didst cast them from Heaven, *to be reserved for everlasting chains of darknesse unto the Judgement of the great day*: what can I hope or look for, that have *offended* thee, not in one *offince* alone, but in all kind of *transgressions*? For my *sins* are in

num-

number, *numberleſs*, inſomuch, that I *hate my ſelf*, for my *madneſſe*, that from ſo noble a *liberty*, I am fallen into ſo baſe a *ſervitude*: and find my ſelf *overwhelmed with the horrible dread* of thy fearfull *Judgements*. Yet when I behold and conſider that infinite *mercy of thine*, *which ſurpaſſeth all the reſt of thy works*, I am a little *refreſhed*, and my ſoul is a little *comforted* and *revived*: for as by the *examination* of the hainouſneſſe of my ſinnes, and the ſtrictneſſe of thy *Juſtice*, I did almoſt *deſpair*: ſo *conſidering* and weighing the teſtimonies of thy *Servants*, left upon record, for the comfort of poor diſtreſſed *ſouls*, I am ſomewhat again *cheared and raiſed up*. For, beſides thoſe places of *conſolation*, and many more, I find, by divers *Parables* and *Similitudes* of thine own, how *ready* and *propenſe* thou art, to receive and pardon the Penitent. As, by *the loſt penny*, *the loſt ſheep*, and *by the prodigal Sonne*, whoſe *Image* I find in my ſelf, and whoſe *life* mine doth fully parallell. Wherefore, O Lord, I humbly intreat thee, to reſtore me (thy loſt *Sonne*) to thy favour: and withall, to give me true ſenſe and knowledge of the *innocency* I have loſt. I do not deſire, that thou ſhouldeſt deal ſo kindly with me; as *that Father did with his Sonne*: but I ſhall be happy & glad, if thou wilt entertain me, *as one of the meaneſt of thy hired ſervants*. My *hope* and *confidence* is, that thou wilt pity me, becauſe thou art the fountain of *pity* and *compaſſion*. Behold me therefore with the eys of *pity*, look on me,

Pſal. 55. 5.

Pſ. 145. 9.

Ezech. 18. Joel 2.

Luc. 15.

and

Mat. 11. 28. and ease me, who *come unto thee laden with the heavy burden of my sins*: pardon *them*, and save *me*, for thy infinite *mercy*: and remember not my *sins*, but thine own *sufferings*: think not on me, as a *proud* and rebellious *malefactor*, but as an *humble* and penitent *convert*. Look on me with those eyes of *compassion*, wherewith thou Luc. 7 48. 22. 62. 23. 43. didst sometime behold *Mary Magdalene*, *Peter*, *and the good Theef*: give me *true knowledge of my sins* with the first; *true contrition* with the second; *and receive me* with the third, *into thy heavenly Paradise*. Let thy *obedience* satisfie for my *rebellions*, thy *innocency* for my *guilt*, thy *humility* for my *arrogancy*, thy *fasting* for my *intemperance*, and thy *justice* for my *iniquity*. Mat. 26. 39. *Lord, if thou wilt, thou canst make me whole*, and restore me to thy former *grace*. Purifie, purge, and cleanse me from mine *offences*, and open mine *eyes*, that I may clearly *see mine* own *pollution*: and make me to grieve that I have not *grieved* for my *sins*, as I ought to have done. And as thou hast by thy *long-suffering* hitherto expected my *repentance*, so, of thy infinite *mercy* and goodnesse, *pardon* me *repenting*: and grant me *grace*, that I may be afraid to *offend* thee *hereafter*. Hear me, O sweet Saviour, and make intercession for me to the *Father*, with whom and the *Holy Spirit*, thou dost live and reign *coequal and coeternal Lord God*, world without end. *Amen*.

Con-

Confession of sinnes.

I confesse, O Lord,

That *I was shaped in wickednes, and in sin my mother conceived me.* Psal.51.5.

That *I was brought forth in uncleanness.* Iob 14. 4.

That *I am a root of bitterness.* Deu.29.18

A wild Vine of Sodom. 32. 32.

A branch of the wild olive. Ro.11.14.

The child of wrath. Eph.2.3.

A vessel of dishonour and perdition.

That *my heart is rebellious, like a starting Bow.* Ose.7.16.

That *my throat is an open sepulchre,* venting all folly. Psal.5.10.

That *I am of polluted lips.* Esa.6. 5.

That my *tongue talketh nothing but vanity.* Ps.144.11

That *mine eyes are evill, prone to lust.* Mar.7.22

That *mine ears are uncircumcised, and like to the deaf Adder.* Psal.58.4.

That *I have a Forehead of brass, and a neck of iron.* Jer.3.3.

That *my hands are slow to good.* He.12.12.

That *my feet are swift to evil.* Rom.3.15.

I have *sinned* against thee, O Lord, and in thy sight, not *fearing* thy *Majesty.*

My sinnes are,

In quantity,

Large, and of a great size. Esa.57. 8.

Of long continuance. Psa.25.11

From my Mothers brests.

Deep. Hos. 9.9.

Heavie. Like a *Burden,* Psal.38.4.

Like

Zach.5.7. Like *Lead.*
Stretching to heaven with their cry.

Ier.30.14. *Many in number:*
15. Like the *Stars,*
Pſ.40.12. *More than the hairs of my head.*
Oratio Manaſſ. *The Sands of the Sea.*
Eſa.57.20 *Oftentimes reiterated.*
Ier. 6.7. *As a Fountain caſting out water.*
Till they becomo as a *habit.*
Eſa, 1.18. *As red as Scarlet and Crimſon.*
Rom.7.14 *I am ſold under ſin.*
1King.21 Till they become *natural* to me.
25. *Like the Æthiopians skin.*
Ier.13.23. *The Leopards ſpots.*

In quality,
Eſa.5. 18. The worſt of *ſins.*
Rom.6.21 Strong, *like Cords and Cart-ropes.*
Ezec. 13. *Gaining nothing thereby.*
19. For *a handfull of Barley, a little bread.*
Eph.4.19. Committing *ſin with greedineſſe.*
Ier.3.3. *ſin upon ſin.*
Eze.3.7. *with impudence.*
6.15. *not being aſhamed.*
Gal.2.18. *knowing it to be ſin.*
Jam.4.17. *giving offence thereby.*
Mat.18.7. *unthankfully.*
Rom.8.21 *Like the Dog to the Vomit.*
2 Pet.2.2. *Like the Sow to the mire.*

Pſal. 119. *Thereſore O Lord, becauſe thou art juſt*
137. *and thy judgements true;*
I reap the *fruit* of my fooliſhneſſe.
Rom. 6.21 *For what fruit have I in thoſe things whereof I am aſhamed?*

My

My days are consumed in vanity, and my years in the bitternesse of my soul. Ps.102. 3. Job 7.11.

And now there is no health in my flesh because of thy displeasure: neither is there any rest in my bones, by reason of my sin. Psal.38.3.

My heart *trembleth* also, with *remembrance* of thy *Iudgements*.

I feel *bitternesse* above the *bitternesse* of *death*, in that I have *forsaken* thee, *O God*, and that thou hast *forsaken me*.

Wo unto me rebellious *wretch* for thus doing.

See and consider, *O Lord*, how *vile* I am *become*, for my *Soul* abhorreth to *live*.

I have roared for the disquietnesse of my heart. Psal.38.8.

And what shall I now say, or wherein shall I open my mouth? what shall I answer, seeing I have done these things? Iob.

Miserable man that I am, who shall deliver me out of this body of death? Rom.7.24

When I have not what I can further say or do, this only remaineth, this is my last refuge, that I direct mine eyes to thee. 2 Chron. 20. 12.

Out of the deep have I called to thee, O Lord: Lord hear my voice. Psal. 130.

If thou Lord shouldest be extreme to mark what is done amisse, O Lord who may abide it?

Enter not into judgement with thy Servant, O Lord, for in thy sight shall no man living be justified.

Wherefore, O Lord, I appeal *from Thee, to Thee:*

From *Thee*, a just *Iudge*;

To *Thee*, a mercifull *Father*.

From

From the *Throne* of thy *Justice*,
To the *Seat* of thy *Mercie*.
O Lord, be pleased to admit of this *appeal*.
If thou do not, *I perish*.
And, O Lord, careſt thou not that I
Mat.8.25. *perish?*
1 Tim.2.4. *who wouldeſt have all to be ſaved, none*
2 Pet.3.9. *to perish.*

1 *I am thine, O ſave me.*
Pſal. 119. *Deſpiſe not the work of thy hands.*
94.138.8. *Woo hateſt nothing which thou haſt*
Wiſd. 11. *made.*
24. *I am thy ſervant and ſon of thy hand-*
Pſ.116.15 *maid.*
Dan.9.19. *Thy Name is called on by us.*
Heb.1.16. *Thou art not aſhamed to be called our Lord.*
I am the *price* of thy *Sons blood.*
O ſpare thy *workmanſhip*,
thy *Child*,
thy *Name*,
the *price* of thy *Sons blood.*

2 But I am a *ſinner*, and *God heareth not*
Joh. 9.30. *ſinners.*
Yet I pray thee remember of what I am made, *that I am but fleſh, and a wind*
Pſa.78. 40 *that paſſeth away, and cometh not again.*
Take notice of the *matter* of which I am *made.*
Remember *that I am but duſt.*
103.14. Frail Fleſh.
Light Wind.
Looſe Duſt.
And wilt thou, O Lord, *break a leaf driven*

driven with the wind to and fro? and wilt thou pursue dry stubble? Iob. 13. 15.

3

Behold, *O Lord*, though I have sinned, yet I *humble my self under thy mighty hand.* 1 Pet. 5. 6.

Spare the *humble* and *contrite.*

David spared *Shimei* that *railed on him.* 2 Sam. 19. 19.

And *David* was *a man according to thine own heart.* 1 Sam. 13. 14.

Therefore do thou *spare* me.

Ahab King of *Israel* forgave the King of *Syria* his offence, *upon his humiliation.* 1 Kings 20. 31.

Was there ever King of *Israel* more *merciful* than thou?

Thou forgavest the same *Ahab* (*who had sold himself to sin*) when he *humbled* himself. 1 Kings 11 29.

Spare me also I beseech thee.

O Lord, how long wilt thou be angry with thy servant which prayeth. Ps. 80. 4.

Surely Lord *I hide not my sins like Adam, but confesse them.* Iob 31. 3.

Behold *I judge my self,* 1 Col. 11.

Accept, *O Lord*, the *Sacrifice*, of a *troubled* Spirit, 31. 2 Cor. 7.

A *Contrite heart,* 11.

A *grieved* soul,

A *wounded* Conscience.

Though I have *sinned* against thee.

4

It hath ever been thy *Practice* to be *merciful.*

Our fathers trusted in thee, they trusted, and were not confounded. Ps. 22. 4.

Thy mercies *have been ever of old.* 25. 6.

Lord, where are thy former loving kindnesses? 89. 49.

Look

Syr. 2.10. *Look at the Generations of old, and see, did ever any trust in the Lord and was confounded, or whom did he ever despise that called upon him?*

5 It is due by thy *Promise.*

Ps.119.49 *Remember thy word unto thy servant; upon which, thou hast caused me to hope.*

41. *Let thy mercy come unto me, O Lord: even thy salvation, according to thy word.*

Tit.1. 2. *God hath promised, which cannot lie.*

Psal.36.6. *He is a God of truth.*

Heb.6.17. *And confirmed it with an oath. which*

Rom.3.2. *promise the unbelief of men cannot make void.*

2 Tim. 2. 13. *If we believe not, yet he abideth faithfull, he cannot deny himself.*

6 There will arise no *benefit* by my *destruction.*

Ps.30. 9. *For what profit is there in my blood, if I go down into the pit?*

6. 5. *For in death is no remembrance of thee, and in the grave who shall give thee thanks?*

88. 10. *wilt thou shew wonders to the dead? or shall the dead arise and praise thee?*

Ps. 88.11. *Shall thy loving kindnesse be declared in the grave, or thy faithfulnesse in destruction?*

Esa.38.18 *The grave cannot praise thee, Death cannot celebrate thee: The living, the living, he shall praise thee.*

Ps.118.17 *I will not die, but live and declare the works of the Lord.*

Ps.34.8. *O taste and see how gratious the Lord is,*

1 Pet.1.3. *blessed is the man that trusteth in him.*

Thy

Thy mercies, *O Lord* are *Sweet.*	Psa. 109. 21.
Comfortable.	97. 17.
Better than life.	63. 4.
Many. A multitude of them.	5. 7.
Plentifull.	51. 1.
	130. 6.
Tender.	Luc. 1. 78.
Superabundant.	Rom. 5. 20.
Wonderfull.	1 Tim. 1. 14.
Infinite.	Psal 17. 7.
	71. 13.
Great.	86. 1.
Broad. From the East to the west.	119. 156.
Long.	103. 12.
Deep.	Eph. 3. 18. 19.
High. { *To the Heavens* / *Above the Heavens.*	Psal. 36. 5. 108. 4.
Past Knowledge.	Psal 25. 5.
Eternal of old.	103. 17.
For ever.	136. 89. 2.
Preventing.	79. 9.
Following.	23. 6.
Compassing.	32. 11.
Pardoning.	103. 13.
Crowning.	4.
Over all thy works.	145. 9.
Our sins.	Rom. 5. 20.
Thy justice.	Iam. 2. 13.
Thou art the Father of mercies.	2 Cor. 1. 3.

Thou art patient and slow to anger. 1.

Thou winkest at the sins of men, because they should repent. Wisd. 11. 23.

Sparing thy people fourty years. Psal. 95. 10.

Many times thou didst turn thy wrath away, and wouldest not suffer thy whole displeasure to arise. 78. 39.

It is thy mercy that we are not consumed. Lam. 3. 21.

Gen-

2 Gentle in correcting, insomuch as thy *Justice* is not without *mercy*.

Ps. 89. 21. 33. *I will visit their offences with the rod, and their sin with scourges, nevertheles my loving kindnesse will I not utterly take from him.*

103. 10. *He hath not dealt with us after our sins.*

Hos. 11. 8. *How shall I smite thee, O Ephraim?*

Placable and easie to be pacified.

3 103. 9. *He will not alway be chiding; neither keepeth he his anger for ever.*

Ps. 30. 5. *His wrath endureth but the twinkling of an eye.*

Esa. 54. 7. *For a small moment have I forsaken thee, but with great mercies will I gather thee.*

Abac. 3. 2. *In anger he remembreth mercy.*

2 Sam. 12. 13. David said, *I have sinned against the Lord.* And Nathan said to David, *The Lord hath also put away thy sin, thou shalt not die.*

Esa. 30. 18 *The Lord waiteth to be gracious unto us.*

4 Compassionate.

Lu. 1. 71. Thy *Compassions* are called *bowels of mercy.*

Ps. 106. 43 *when thou didst see the misery of thy people, thou hadst compassion on them.*

Mat 15 32 18. 27. *Then the Lord of the servant moved with compassion, loosed him, and forgave him the debt.*

5 Not only ready to forgive, but profuse in mercy.

Ps. 130. 7. *with thee is plenteous redemption.*

Lu. 15. 22 The father of the *Prodigal*, not only *pardoned* him, but *put on him the best Robe*, and a *Ring*, and *killed the fat Calf for him.*

He

He will have joy in heaven, for a sinner repenting. 7.

Thy pardon extendeth, not only to *small*, but *great* sins and sinners. 6

Such as *Pet. who forswore thee.* Lu.26.74.
Paul *who blasphemed thee.* 1 Tim. 1. 13.
The *Thief on the Crosse.* Lu.23.43.
The *Adulteresse.* Joh. 8.
Mary Magdalene. Lu. 7.38.
They say, if a man put away his wife, and she go from him, and become another mans, shall he return unto her again? shall not the Land be greatly polluted? But thou hast played the Harlot with many Lovers, yet return again to me saith the Lord. Ier.3.1.
He is kind to the unthankfull and evil. Lu.6.35.

But all these are recapitulated and and summed up in *Christ Jesus.* 7

In whom he hath given us great and pretious promises. 1 Pet.1.4.
And in whom all the promises of God, are Yea, and Amen. 2 Cor. 1. 19.
In *naming of whom it will be sufficient.* Joh.16.23
Jesus thou Son of David, have mercy on me. Mat.15.
Which name Jesus *was given unto him, because he saveth us from our sins.* 22. Mat.1.21.
Lord, do not so earnestly mark our sins, as that thereby thou forget thine own Name. S. *August.*

Thou Son of David (*who forgave Shimei his sworn enemy reviling him*) 2 Sam.19

Forgive me.
O Christ hear me.
Intercede for me.
Make thy *Father* propitious to me.
Say unto my soul, *I am thy Salvation.* Psal.35.3.

Let

Let not thy Apoſtle comfort me in vain,
1 Tim. 2. 15. when he ſaith, *This is a faithfull ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners.*

Rom. 5. 20. *where ſin hath abounded, there grace hath ſuper-abounded.*

11. 32. *God hath concluded all under ſin, that he might have mercy upon all.*

5. 10. *when we were Gods enemies, we were reconciled to him by the death of his Son.*

Let not another of thy *Apoſtles* ſay in vain.

1 Pet. 3. 18 *Chriſt once ſuffered for ſinne, the juſt for the unjuſt, that he might bring us to God.*

Let not the third.

Jam. 2. 13. *Mercy rejoyceth above judgement.*

Let not the fourth.

1 Joh. 2. 1. *If any mann ſinne, we have an Advo-*
with the Father, Chriſt Jeſus the right-
1 Joh. 2. 2. *eous. And he is the propitiation for our ſins, and not for ours only, but for the ſins of the whole world.*

Let not thine own *words* be ſpoken in *vain.*

Mat. 11. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt.*

Luc. 5. 32. *I came not to call the righteous, but ſinners to repentance.*

John 12. 47. *I came not to judge the world, but to ſave it.*

Theſe things are not, cannot be ſpoken in *vain.*

Pſa. 94. 19 *Wherefore in the multitude of the ſorrows that are in my heart, thy comforts, O Lord, have refreſhed my ſoul.*

Let

Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 4. 16.

Which be pleased to grant,

For thy great and many *mercies.*

Thy *Names* sake.

The *Glory* of thy Name.

Thy *promise* sake.

Thy *practice* sake.

My *misery.*

My *infirmity.*

Even for thy Sonne *Jesus Christs* sake.

The

The seven penitential Psalms paraphrased.

Psalm 6.

O *Lord* my God, *rebuke me not*, I beseech thee, *in thy* fierce *indignation* against my sinnes, either in this life, or at the day of judgement, *neither chasten* or correct *me in thy hot displeasure*, by condemning me to eternal death.

2 *Have mercy* and compassion *upon me*, according to thy accustomed goodnesse, *O Lord*, *for I am weak*, and frail by nature, strengthen me therefore by thy grace, *O Lord*, and *heal me*, by curing the infirmities of my soul, *for* they are multiplied so greatly upon me, that *my bones*, and all my inward parts *are vexed* and disquieted with the remembrance of them.

3 *My sinfull soul*, considering my manifold offences, and trembling at the thought of thy just anger against them, *is also* (like as is my flesh) *sore troubled*, and almost at the point of desperation: *but thou*, *O Lord*, that desirest not the death of a sinner, *how long* will it be ere

ere thou look upon me, and bring me out of this misery?

4 *Return* from the rigor of thy justice, *O Lord*, to the sweetnesse of thy mercy, *and deliver my soul* from the bondage of sinne: *O Lord* save me from the assaults of the Devil, not for any merits of mine, but *for thy mercies sake*, in Christ Jesus my Saviour.

5 *For in death there is no remembrance of thee*, to praise and glorifie thy Name: *and who*, surely none there is that *shall give thee thanks*, or celebrate thy goodnes *in the grave* of Hell, where nothing is to be heard but weeping, gnashing of teeth, and blasphemies.

6 *I am weary* and faint, *with my groaning* and sighing for my transgressions, *every night*, when I should take my rest, *I wash my bed*, weeping for them, *and I water my couch*, the place of my rest, *with my tears* of unfeigned repentance.

7 *Mine eye* of reason and understanding *is consumed*, and groweth weak, *because of* the *grief* I take, fearing thy judgments: yea, *it waxeth Old*, and I continue in sinne, *because of* the united forces of *all mine enemies*, the World, the Flesh, and the Devil.

8 *Depart* therefore far *from me all ye* mine enemies, which are, and have been the *workers* and causers *of* mine *iniquity*, by your tentations and evil examples; for henceforth I will have no more to do with you; *for* my conscience assureth me, that *the Lord*, of his infinite goodnesse, *hath heard* and pitied *the voyce of my weeping*:

ping: and therefore I should be unthankfull to him, to return to those sins, which he in his mercy hath forgiven.

9 *The Lord*, I cannot repeat it too often, *hath* graciously *heard my* earnest *supplication* for the pardon of my sinnes, and he, *the Lord* plentifull in pity, hath not onely now, but *will* also hereafter *receive my prayer*, whensoever I call faithfully upon him.

10 *Let all mine enemies* therefore, who have sought my destruction, *be ashamed* at my conversion, and *be sore vexed* and troubled at the consideration of Gods judgements. *Let them* no longer delay, but repent and *return* to the Lord, *& be ashamed*, that they have so long deferred their conversion, and *suddenly*, without any longer delay, make their peace with him, by unfeigned repentance.

Glory be to the Father, &c.

Psalm 32.

B*Lessed is he* in this life, in assured hope, and thrice blessed, in full and perfect fruition, in the life to come, *whose transgression*, by Gods mercy, *is forgiven*, in respect of the offence: *and whose sinne*, by the imputation of Christs righteousnesse, *is* so *covered* in this world, that it be not laid open at the day of Judgement, in respect of the punishment.

2 *Blessed*

2 *Blessed* and happy *is the man*, *unto whom*, in regard either of offence, or punishment, *the Lord*, accepting the merits of Christ, *imputeth no sinne*, but giveth so ample a remission of them, that he taketh no notice of any sinne in him: *and in whose Spirit*, as well as in outward shew, *is no guile*, but penitently, without hypocrisie, bewayleth [i]. offences.

3 *when I* my self (I speak by experience) *kept silence*, dissembling and covering my sinnes, wherewith my conscience was oppressed, *my bones*, and inward parts, *waxed old* and feeble *through my roaring*, which God regarded not, though I cryed *all the day long*, and that, because I confessed not my sins aright unto him.

4 *For day and night*, continually, *thy* hard *hand* of affliction *was heavy upon me*, to punish my obstinacie, and to reduce me to repentance; and by reason thereof, *my moisture* and vigour which I formerly had, *is turned* like *to the drought of Summer*, and is almost withered and dryed up.

5 *My sinne* therefore, at the last (I being thus handled by thee) did I resolve to *acknowledge unto thee* in contrition of soul, *and mine iniquity*, which I formerly concealed, *I have not* any longer *hid*, but humbly confessed unto thee.

6 *I* further *said* within my self, when thy grace began to work in me, that *I will* no longer continue in my rebellion, but penitently *confess* all *my transgressi-*

ons, and iniquity *unto the Lord*, gracious and merciful: and I had no ſooner done it, but *thou* (of thy wonted compaſſion) *forgaveſt the iniquity*, and puniſhment *of my ſinne*, committed againſt thee.

7 *For thus* remiſſion of ſin, as it was neceſſary for me to pray for it, ſo *ſhall every one*, of what condition ſoever, *that is godly*, (for the juſt alſo fall) *pray unto thee*, O Lord, *in a time when thou maiſt be found*, in a fit ſeaſon. *But in the* greateſt danger of *Flouds*, and ſwelling of the *great* waters of afflictions, God will ſo preſerve the juſt man, that *they ſhall not* have power to *come nigh unto him*, to oppreſſe or overwhelm him.

8 *Thou*, O God, *art my hiding place*, and refuge in all tribulations; *thou* (for in none other will I truſt) *ſhalt preſerve me* by thy power, from *trouble* and adverſity. *Thou ſhalt compaſſe me about with* thy mercy, and I will ſing unto thee *ſongs* of praiſe, for my *deliverance*.

9 *I will inſtruct thee* (ſaith God) O man, if thou wilt be ruled by me, *and teach thee in the way of* righteouſneſſe, *which thou ſhalt walk* in without erring. *I will guide thee* in the right way *with mine eye* of providence, that no evil ſhall happen unto thee.

10 *Be ye not* therefore, O fooliſh men (ſince I am ſo carefull over you) without reaſon, *as the* unruly *Horſe*, *and* dull *Mule*, *which have no underſtanding*, to bridle their head-ſtrong deſires: *whoſe* hard *mouth muſt be held in* with ſtrong

ſtrong hand, and *with bit and bridle*, and you with tribulations and afflictions: if you be rebellious, then (as they muſt be held in, *leſt they come neer thee*, and fall upon their rider, or kick at them, ſo) ſhall you be forced by adverſity to know your ſelves, for oppoſing God your Creator.

11 *Many ſorrows*, either in this world, or torments in the world to come, *ſhall be to the* obſtinate and unrepentant *wicked*: *but he that* with his whole heart dependeth on, and *truſteth in the Lord* his God, the *Mercy* of the ſame God *ſhall compaſſe* and defend *him on every ſide*, from all dangers.

12 *Be glad* then, O ye ſervants of the moſt high, *in the* ſalvation of the *Lord*, and not in your own ſtrength, *and rejoyce* in fervencie of ſpirit, *yee* that are *juſt* and righteous: *ſhout for joy*, in the comfort of a good conſcience, *all ye that are upright in heart*. Becauſe the Lord is gracious to thoſe that love him, and hath delight in the proſperity of his Servants.

Glory be to the Father, &c.

Pſalm 38.

O *Lord*, I doe not altogether decline and refuſe thy corrections, onely this I require of thee, that thou *rebuke me not in thy* fierce *wrath*, by condemning me with the reprobate: *neither* 3

they chaſten me, poor ſinner, too ſeverely, by the extraordinary afflictions of this life, or *in thy hot diſpleaſure*.

2 *For* it is not without cauſe, that I ſhould thus deprecate thine anger, for *thine arrows* of grief and anguiſh *ſtick faſt in me*, and are ſore upon me already, *and thy hand* of preſent affliction *preſſeth* and troubleth *me ſore*.

3 *There is no ſoundneſs* nor *health in my fleſh*, *becauſe of* the vehemency of *thine anger* againſt me: *Neither is there any reſt* or quiet *in my bones*, and inward parts, when I conſider that thy diſpleaſure ariſeth towards me, *becauſe of* the grievouſneſſe of *my ſinne*.

4 *For* (having recollected my thoughts) I find that *mine iniquities* (which hitherto I regarded not) are ſo many, that they *are gone over my head*, they are paſt my underſtanding, for quantity and quality, and *as a heavy burthen*, for the weight of them, *they are* become *too heavy for me to bear* any longer: they preſſe me down ſo much, that I cannot look up to Heaven, or heavenly things.

5 *My wounds*, which ſinne hath made in my conſcience, *ſtink* in thy noſtrils, O God, *and* they *are* ſo abominable, that now they *corrupt*, and putrifie in mine own ſight: and all this is come upon me, *becauſe of my fooliſhneſſe*, that have let them goe ſo long unſearched (un-repented of) that they are almoſt paſt cure, or remedy.

6 *I am troubled* therefore, that I have so long put off my conversion, *I am bowed* and pressed *down*, with the weight of my transgressions, and am humbled in soul for them *greatly*, and crave pardon for them. *I goe mourning* and grieving *all the day long*, bewailing the former time of my life mis-pent.

7 *For my loynes are filled*, and infected *with a loathsom disease* of carnal concupiscence: *and there is no soundnesse* nor goodnesse at all in *my flesh*, for that it rebelleth against the Spirit.

8 *I am feeble in* body, *and sore broken* in mind, in so much, that considering with my self, how grievously I have offended thee, *I have roared* and cryed bitterly, *by reason of the disquietnesse of my sinfull heart*: O Lord, therefore forgive my offences.

9 *Lord*, who knowest all things, and dost search into the hearts of all men, *all my desire*, to be reconciled to thee, and to lead a new life, *is before thee*, thou knowest it, *and my groaning* and earnest prayer mingled with sighs and tears, *is not hid from thee*, but (I hope) is ascended into thy presence.

10 *My heart*, which hath lost the peace of conscience, *panteth* with fear of thy Judgements, *my* wonted *strength faileth me*, and I am grown weak: *as for the light of mine* inward *eyes*, wherewith I was wont to discern good from evill, *it is also* dim and *gone from me*, and I am become like to them that walk in darknesse.

11 *My lovers, and* those which I took

for *friends*, because they see me go about to forsake my evil courses, *stand aloof off from my sore*, and instead of giving me comfort, become mine adversaries: *and my kinsmen*, who in my prosperity fawned on me, now *stand a far off*, and leave me comfortlesse.

12 *They also* of mine enemies, *that seek after* the ruine of *my life*, and eternal happinesse, *lay snares* and tentations *for me*: *and they that seek my hurt*, in bereaving me of my good name, *speak mischievous* and false *things* to my reproach, *and imagin deceit*, how to divert me from the right way, *all the day long*.

13 *But* I, being resolved to persist in the way of repentance, and to trust wholly in the mercy of God, behaved my self to them *as a deaf man*, giving no ear to their allurements, and made as though I *heard* them not: *and I was* in my behaviour to them, *as a dumb man*, that knew not how to speak, or *that opened not his mouth*

14 *Thus* carefull *was I* lest mine enemies should entrap me, and I continued still, *as a man that heareth not*, nor is moved with their tentations: *and in whose mouth* (notwithstanding their evil deeds to me) *are no reproofs*.

15 *For in thee, O Lord*, (let them doe what they can) *do I hope*, and put my confidence, that *thou wilt* keep thy promise, and hear me when I call upon thee, *O Lord my God* and Saviour.

16 *For I said* in my prayer to thee, hear

hear me, O Lord, *leſt*, if thou forſake me, *they ſhould rejoyce* and triumph *over me*, for *when*, and as ſoon as *my foot* of faith *ſlippeth*, never ſo little by infirmity, they preſently imagine, that thou haſt forſaken me, and *magnifie themſelves*, as though they had obtained victory *againſt me*.

17 *For* I cannot marvell, that they ſhould ſo do, conſidering that when I feel the weight of my ſins, I my ſelf *am ready to halt* and deſpair: *and* the reaſon *of my ſorrow is*, becauſe thy judgements are before *me*, and in my thoughts.

18 *For* remedy whereof, *I will declare*, and confeſſe to thee, O Lord, in the bitterneſſe of my Soul, *my iniquity*, and take revenge of my ſelf for it: yea *I will be* (as long as I live) heartily *ſorry*, and much grieved for my *ſin* paſt, though it be forgiven.

19 *But mine enemies* think not of forſaking their ways, they are *lively*, and merry, and cry peace, peace, to their ſouls, and *they are ſtrong* to do evill: and *they* alſo *that hate me* (becauſe they ſee my converſion) *wrongfully*, and without cauſe *are multiplyed* and exceedingly increaſed.

20 *They alſo that* unthankfully *render evil* to me, *for* the *good* which I have done unto them, *are* alſo become *mine adverſaries*, and doe unto me all the miſchief they can, and why? *becauſe* they perceive my converſion, and that I *follow* and love *the thing that good is*, which they hate.

21 *Forsake me not*, either in tentation or tribulation, *O Lord*, the author of my salvation: *O my God*, whom I desire to serve, *be not far from me*, by withdrawing thy grace from me.

22 *Make haste* (lest I faint under the burthen of my sins) *to help me*, against my enemies, *O Lord*, who art my only stay in this life; and *my salvation* in the life to come.

Glory be to the Father, &c.

Psalm 51.

HAve *mercy upon me* miserable sinner, *O God*, full of mercy and compassion, *according to thy loving* and infinite *kindnesse* to the sons of men; and as my sins are infinite, so *according to the multitude of thy tender mercies*, which thou hast ever shewed to penitent sinners, *blot out* of the book of thy remembrance *my* innumerable *transgressions*.

2 *wash me thorowly*, with the Blood of thy dear Son, *from mine iniquity*, whereby I have so often offended thy Majesty: *and cleanse me*, in the fountain of thy mercies, *from my sin*, whereby I have also offended my Neighbour.

3 *For*, behold, O Lord. I hide not, nor excuse, but in the bitter tears of repentance *acknowledge* and confesse *my* horrible *transgressions* against thee, *and my* grievous *sin*, in which I did for a time take

take delight, is grown odious to me, and *is ever before me* in remorse of Conscience.

4 *Against thee*, most mercifull Father, *only, have I sinned, and* though I were ashamed to commit sin in the sight of men, yet I have *done this* great *evil in thy* all-seeing *sight*: yet, O Lord, be mercifull to me, and pardon it, *that thou mightest be justified*, and found true and faithful, *when thou speakest* (as thou hast often done) of mercy and forgiveness to the penitent, *and be clear* from the imputation of injustice, *when thou art* arrogantly and falsly *judged* for severity, thy punishments being just, though the eyes of our understanding be not so clear, as to perceive the justice of them.

5 *Behold*, O Lord, that I, as all mankind, *was shapen in* the *iniquity* of original sin, from which fountain springeth my misery: *and in sin*, and concupiscence, *did my mother conceive me*, from whence groweth the infirmity of my flesh.

6 *Behold* also, O Lord, *I* know that *thou desirest Truth*, Faith, and integrity, *in the inward parts* of my conscience: *and in the hidden parts* of me (my soul) *Thou shalt make me*, by the illumination of thy Holy Spirit, *to know wisdome*, to eternal life.

7. *Purge me*, leprous sinner, *with* spiritual *Hysope*, the blood of thy Son, in stead of the Hysope, which was wont to cleanse the leprous, in the law; *and* by that blood, *I shall be clean*, and purified from the lepricsie of sin: *wash me*, in the foun-

fountain of Grace, *and* then, by tears of repentance, and the merits of my Saviour, *I shall be whiter* in thy sight, *than Snow.*

8 *Make me* poor wretch *to hear*, and sensibly feel the *joy* and comfort, of remission of my sins: *and* let me find *gladnesse* in the promise of life eternal, *that the* spiritual *bones* of my soul, *which thou hast broken* with tentations, and afflictions, *may rejoyce*, and give thee thanks and praise.

9 *Hide* and turn away *thy face*, and wrathfull countenance, *from my sins*, lay them not to my *charge*: *and blot out* of thy Register *all mine iniquities*, that they never appear to condemn me.

10 *Create in me* (polluted) *a clean* and pure *heart*, *O God*, the Creator of all things, and *renew* by thy Grace, *a right* and sanctified *Spirit in me.*

11 *Cast me not away*, into the pit of desperation, by debarring me *from thy presence*, where (only) is fulnesse of joy; *and take not* for ever, *thy Holy Spirit* of comfort *from me.*

12 *Restore unto me* rather *the* unspeakable *joy of thy Salvation* in Christ Jesus, which they feel in their consciences, whose sins thou remittest: *and* when I am reinstated in thy favour, *uphold* and keep *me*, from falling again, *with thy free*, powerfull, and saving *Spirit.*

13 *Then*, even when I shall be restored, *I will*, by word of exhortation, & example of conversation, *teach transgressors*, how they shall keep *thy ways* and Commandements: *and* by that means (thy

Grace

Grace aſſiſting) they, which now are *ſinners*, ſhall forſake their wickedneſſe, and *ſhall be truly converted unto thee.*

14 *Deliver me*, and quit me, from my former bloody offences, and keep me henceforth, *from bloud-guiltineſſe*, and carnal corruptions, *O God*, my Protector: *Thou God*, which art my Redeemer, and the Author *of my Salvation*: *and* all the days of my life, *my tongue*, for joy thereof, *ſhall ſing unto thee*, and that *aloud*, and cheerfully; and praiſe thy Name, by extolling *of thy righteouſneſſe*, who doſt juſtifie ſinners, and art mercifull to the penitent.

15 *O Lord*, thou giveſt wiſdom to the ſimple, *Open thou my lips*, which are cloſed by ſin, from doing any ſervice unto thee: *and* then, with boldneſſe, *my mouth ſhall* utter, and *ſhew forth thy praiſe*: for to thee alone belongeth all Honour and Glory.

16 *For thou*, O God, *deſireſt not*, that I ſhould offer the *Sacrifice* of Goats and Calves, to expiate my offences, *elſe would I* willingly *give it*, and lay it on thy Altar: *but thou* (having by ſending thy Son Chriſt Jeſus, abrogated the Ceremonies of the Law) *delighteſt not* any longer *in burnt offerings*, but in obedience to thy Commandements

17 *The Sacrifices* accepted *of God*, and whereby we are in Chriſt reconciled to him, *are a broken* and humble *Spirit*, dejected with the ſight of ſin: *a broken and contrite heart*, truly mortified and repentant, *O God*, *thou* haſt promiſed, that thou

thou *wilt* not *despise*, but lovingly accept.

18. *Do good*, O God, *in thy good pleasure*, and be favourable and gracious *unto Sion*, thy Catholick Church: *Build thou*, upon a sure foundation of Religion, and establish the hearts of thy Saints, and Servants, *the walls of thy* Church, *Jerusalem*.

19 *Then shalt thou*, in Christ Jesus, *be pleased* with *us*, and *with the Sacrifice of Righteousnesse*; in thy Congregation. And with *burnt Offerings and Oblations* of our hearts. *Then shall they*, thy Servants thus established, *offer Bullocks*, the Sacrifice of praise, *upon thine altar*, in thy presence, to the honour of thy most holy Name. *Glory be to the Father, &c.*

Psalm 102.

HEar *my Prayer*, which in the bitterness of my soul, I make to thee, *O Lord*, whose mercy is the Sanctuary of distressed sinners: *and let* nothing stand between that mercy and me, which may hinder *my cry to come to thee.*

2 *Hide not thy face*, turn not away thy countenance *from me*, as if thou wert offended at me, but rather, *in the day* of adversity, *when I am in trouble* and sorrow, *encline thine ear* of pity *unto me*, and that right soon and *speedily.*

3 *For my dayes*, which I have mis-pent,

are

are conſumed away like ſmoak, which for want of ſubſtance, reſolveth to nothing, *and my bones*, which by my broken ſpirit, are dryed up, *are burnt up as a fire-brand.*

4 *My heart is* dejected, and *ſmitten* with the thought of thy Juſtice, *and* it is *withered*, with remembrance of thy Judgements, *like graſs*, without juyce or ſap: *ſo that* in this anguiſh of Soul, *I forget*, and loath to *eat my bread.*

5. *By reaſon of the* grievous *voice of my groaning*, ſighs and tears, I am ſo conſumed away, that *my bones*, for want of fleſh, *cleave to my skin*, and I am nothing but skin & bone.

6 *I am* (for ſhame that I have offended thee) *become* in condition *like a Pelican*, that liveth ſolitarily *in the wilderneſſe*: and *I am like an Owle*, not daring to be ſeen, but *that* avoideth the light, and is continually *in the deſert*, ſhunning the company of other birds.

7 *I watch*, and ſleep not, for the thought of my ſins, *and am as a Sparrow*, that caring for no company, ſitteth *alone*, making grievous lamentation in a mournfull note, *upon the houſe top.*

8 *Mine enemies*, ſeeing me thus penitent, *reproach me*, with opprobrious ſpeeches, *all the day*, continually deriding me: *and they that* (while I was their companion in ſinne) applauded me, *are* upon my converſion *mad againſt me*, and doe combine, and *are ſworn* to doe me miſchief, and to that end ſet themſelves *againſt me.*

9 *For* this cauſe, taking no pleaſure

in

in this world, *I have eaten ashes*, and fed upon coarse meat, *like* as it were fine *bread*, and dainty fare: *and* I have *mingled my drink with* tears, *weeping*, and lamenting for my sins.

10 *Because of thine indignation* against me for them, *and thy wrath* for my bad life past, all this evill and more hath befallen *me, for thou hast lifted me up* very high, *and* from thence hast *cast me down*, that my fall might be the greater.

11 *My dayes* few and evill, *are* passed *like a shadow* upon a Sun-dyal, *that declineth* toward the Evening: *and I* that lately seemed to flourish, *am withered*, and dryed up, *like grasse*, without sap, for want of thy comfort.

12 *But thou, O Lord*, which wert and art, shalt continue immutable, and *shalt endure for ever*, while all transitory things passe, and come to nothing: *and thy* glorious works, shall be had in *remembrance unto all generations*, even unto the end of the world.

13 *Thou*, O Lord, who seemest to men to sleep, *shalt arise* in thy strength, *and have mercy* and compassion *upon Sion*, thy Church militant, now oppressed with the tyranny of Antichrist: *for the time to* look upon her, and *favour her*, is at hand, *yea the set time*, which thou hast decreed for her deliverance, *is*, or will not be long ere it come.

14 *For* they which be *thy* true and faithfull *Servants take pleasure* and delight *in*

her

her ſtones (their fellow Servants) and are glad when they ſee them proſper: *and favour*, and pity the very *duſt* and ruines *thereof*, when they ſee them under perſecution.

15 *So*, that when they ſhall be delivered from their miſery, *the* very *heathen ſhall fear* and tremble at the *Name of the Lord*, and be converted to him: *and all the Kings* and Potentates on *earth*, which now oppoſe the truth, ſhall acknowledge thee, O Lord, to be King of Kings, and Lord of Lords, and be afraid at the greatneſſe of *thy glory* and Majeſty.

16 *When the Lord*, by his almighty power, *ſhall build up Sion, and* repair the ruines of his Church, *he ſhall then*, to the confuſion of his enemies, *appear in his glory*, which they ſhall not be able to endure.

17 *He will* then in mercy *regard*, and hearken to *the prayer* of his poor ſervants, and the *deſtitute* of his help: *and not* any longer ſeem to turn away his face from them, nor *deſpiſe their prayer*, and earneſt ſupplications.

18 *This* mercy of his, *ſhall* then *be* recorded, and *written*, as a remembrance *for the generations to come*, even to the end of the world, which ſhall attempt the like againſt his Church: and *the people*, yet unborn, *that ſhall* ſucceed and *be created*, in ages to come, *ſhall praiſe*, and magnifie *the Lord*, which only doth marvellous things.

19 *For he hath* in mercy by ſending his Son Chriſt Jeſus *looked down from the height*

height of his Sanctuary, his holy place: even *from heaven*, his Fathers bosom, *did the Lord* Jesus behold *the earth*, and had compassion upon all the Sonnes of men.

20 *To hear* and pity *the groaning of the prisoners*, such as did groan under the burden of the Law, and *to loos*, and set at liberty, by his passion and intercession, *those* of the posterity of Adam, *that are appointed to* suffer *death*, for not fulfilling the same.

21 *To* the end, that they being so delivered, may *declare*, and shew the power, and *the Name of the Lord*, which is Jesus the Saviour, *in Sion*, his Church: *and* magnifie and extoll *his praise in Jerusalem*, his holy habitation.

22 *When* the faithfull *people*, which are yet dispersed over the face of the earth, *are gathered together*, and made one Congregation, *and the Kingdoms of the earth*, which are yet in darknesse, are instructed to *serve* thee, *the* only *Lord* of heaven and earth.

23 *He*, even the Lord, in the time of this expectation, hath *weakened* and abated *my strength*, so that I can doe no good of my self, *in the way* of this my earthly pilgrimage: *he* hath *shortned* and cut off my *dayes*, by afflicting me for my sinne.

24 *I said*, yet in this weakneſſe, and anguish of my soul, *O my God*, withdraw not now thy mercie from me, and *take me not away* out of this world *in the midst of my dayes*, the chief time of my strength,

as

as for *thy years*, as they are from all eternity, so shall they endure, *throughout all generations*, even for ever.

25 *Of old*, at the beginning of time, *hast thou*, of thine own power, *laid* and created *the Foundations of the earth*, the visible world, and all things in it: *and the heavens* and firmament thereof, *are the* onely *work of thy* Almighty *hands* and power.

26 *They*, even Heaven and Earth, and all things in them, *shall* passe away and *perish*, from the form they now have: *but thou*, O Lord, the Creator of them, *shalt endure* immutable. *Yea*, without all doubt, *all of them*, as thou hast decreed, *shall wax old*, and consume with age, *like a garment* long worn, and *as a vesture* or garment *shal thou*, by the sound of the last trump, *change* and dissolve *them*, *and they shall* yield to thy power, and *be changed.*

27 *But thou, O Lord, art the same*, alwayes unchangeable: *and thy years*, being from all eternity *shall have no end*, but continue for ever.

28 *The children*, and posterity *of thy* faithfull *servants*, begotten by the seedsmen of thy Word, *shall continue* in grace in this life: *and their* righteous *seed shall* stand fast, and be established for ever, together with them in glory hereafter, and enjoy everlasting happinesse *before thee* in thy blessed presence.

Glory be to the Father, &c.

Psalm

Psalm 130.

Out of the depth of tentations, dangers, and sorrow for my sinnes, wherein my spirit is almost overwhelmed, *have I* by fervent prayer *cryed* and called *unto thee, O Lord*, who only art able to give me relief.

2 *Lord*, of thy mercy haste thee, and *hear my voyce* and petition, and deliver me from my misery, O my God, *Let thine ears* of pity and compassion *be attentive to* consider and well weigh *the* lamentable *voyce of my* humble supplications, and let not my prayer return unpitied or unheard of thee.

3 *If thou, Lord*, contrary to thy disposition, *shouldest* be so exact and extreme, as in the rigour of thy justice, to *mark* the *iniquities*, which we by our naturall corruption daily fall into, and punish us accordingly: *O* good *Lord, who?* none, not the most upright, *shall* be able to answer one for a thousand, or
Job 3. 3. *stand* before thee, (without much horror) at thy Judgement Seat.

4 *But*, for the comfort of poor wretched sinners, and to keep us from utter desperation, we find it recorded by the holy Spirit, that *There is forgiveneſſe* of sins, and mercy towards sinners repenting, *with thee*, by Jesus Christ who came to save them: and yet, this mercy of thine is tyed with such conditions, *that thou* who also art just, mayest *be*

also

alſo *feared*, leſt thy lenity be abuſed.

5 *I*, for my part, *wait*, and confidently expect, *for the Lord*, to receive mercy from him: *My ſinfull*, but repentant *ſoul*, *waits* to receive conſolation: *and in his word* (whereby he promiſeth mercy to repentant ſinners) *doe I hope*, and place my whole confidence, Heb. 10. 23. becauſe I know, that he which hath promiſed is juſt.

6 *My* ſinfull *ſoul*, in this expectation, *waiteth for the Lord*, and tarryeth his good pleaſure to comfort it, *more* earneſtly *than they* that in a diſconſolate long night, *watch for the morning*: yea (I ſay it again) *more* zealouſly, *than they that* are wearie of the night, and *watch for the* light of the *morning*.

7 *Let Iſrael*, and all Gods faithfull people, *hope* ſtill, and put their truſt *in the* goodneſs of the *Lord*: and not without cauſe: *for with the Lord* though he juſtly take vengeance on us for our ſinnes, yet *there is*, ever was, and will be found, *mercy* towards penitent ſinners: *and with him* by Jeſus Chriſt, *is* not onely forgiveneſſe for a few ſinnes, but *plenteous redemption* from the captivity of the Devil and ſin.

8 *And he*, even Jeſus Chriſt, by his merits and interceſſion, *ſhall redeem* and ſave *Iſrael*, and each of his faithful ſervants, *from all his iniquities*, and the puniſhment due for them.

Glory be to the Father, &c.

Psalm 143.

HEar *my* earnest and humble *Prayer, O Lord*, which in my misery, I make unto thee, *Give ear*, and be not deaf *to my supplications*, in the time of my distresse: but *in thy faithfulnesse* and truth, which endureth for ever, *answer me, and* grant my petition, which I make, not trusting in any merits of mine own, but *in thy righteousnesse.*

2 *And* my further petition to thee is, that thou *enter not into* the Throne of thy *Judgement*, by strictly examining my misdeeds, and dealing rigorously *with* me *thy* poor *servant*, who hath miss-pent his talent: *for in thy* all-seeing *sight, shall no man living* in this vale of misery, *be justified* or found innocent.

3 *For the* old *enemy* of mankind, the Devil, *hath* by his malice *persecuted*, and sought to entrap *my soul*, to separate it from the love of thee: *he hath smitten*, and cast *my life* and soul *down to the ground*, and filled me full of earthly desires, *he hath made*, and caused *me to dwell*, and take pleasure *in* the *darknesse* of my sinnes, *as those that* are without sense, and *have been long dead.*

4 *Therefore*, O Lord, considering my desperate estate, *is my spirit overwhelmed* with grief *within me*, and *my heart* is disquieted *within me*, and *is* also *desolate*, and sore troubled.

5 *I* yet, in the midst of the sorrowes that

that are in my heart, doe *remember* what I have read and heard, what thou hast done in *the days of old*, how that thou hast been gracious to the penitent, and severe against the unrepentant sinner. *I meditate* also *on all thy works*, but especially on that of thy mercy, and *I muse*, and exercise my self in contemplating *on the works of thy hands*, admiring thy Power, and Wisdom, in the creation of all things.

6 *I stretch forth*, and lift up *my hands* in my prayers *unto thee*, O Lord: *my soul* (which is dry for want of the dew of thy grace) *thirsteth* after thee, for the water of life, *as a thirsty land*, in a time of drought.

7 *Hear me*, and answer me *speedily*, delay not, *O Lord*, for *my spirit* waxeth faint, and *faileth me* in my devotion: Oh *hide not thy face* and loving countenance *from me* miserable sinner, *lest* it come to passe, that *I be like* in condition *unto them that go down* headlong after their own inventions, *into the pit* of destruction and perdition.

8 *Cause me* by thy Spirit, *to hear* & feel *thy loving kindness* & mercy *in the morning* speedily, lest I perish: *for in thee* only, and not in the help of men or Angels, *do I* place my whole *trust* and confidence: *cause me* by thy grace, *to know* and learn *the way* of thy testimonies, *wherein I should*, and ought to *walk*, without declining to the right hand or the left. *For I lift up my soul*, by prayer and repentance, *unto thee*, who only canst direct me aright.

9 *Deliver*

Deliver me, O Lord, by thy power, *from all mine enemies,* visible and invisible, for *I flee,* and make haſt for ſuccour *unto thee,* as to my Protector, *to hide* and defend *me* from their violence.

10 *Teach* and inſtruct *me* (that am ignorant) *to do thy will,* and thoſe things which thou commandeſt, *for thou art my God* and director: *Thy Spirit is good,* and all-ſufficient for me: *Lead me* therefore by it, *into the* right way, which bringeth into the *Land of righteouſneſſe* and truth.

11 *Quicken me* again *O Lord,* and revive me from the death of ſin, *For thy Names ſake,* which is Jeſus, and *for thy righteouſneſſe ſake,* and love to goodneſſe; *bring my ſoul* by thy grace, *out of* the *trouble* and anguiſh whereinto my ſins have brought me.

12 *And of thy* tender *mercy* and compaſſion *cut off,* and kill in me *mine enemies,* the concupiſcences of the fleſh, *and deſtroy* and confound *all them, that* with injuries and tentations, *afflict* and diſquiet *my ſoul,* which is wholly devoted to thee: *for I am thy ſervant,* and ſon of thy handmaid, and deſire to ſerve thee in holineſſe and righteouſneſſe all the days of my life.

Glory be to the Father, &c.

Directions

Directions before receiving the holy Communion.

AS *many as desire to be partakers of the holy* Sacrament *of the* Body *and* Blood *of* Christ (*as of necessity every one must be, that intendeth to receive benefit by him*) *ought, before the* taking *of it, to prepare his* soul, *and fit it, for the due receiving of it, and not come to it carelesly, without due* examination *of himself, and respective* consideration *of the* excellency *and worth thereof. And therefore, before the time of* communicating, *we ought to spend some hours or days* (*the more the better*) *in* meditating *upon the great and unspeakeable* love *and* mercy *of God towards us miserable sinners, in ordaining so* powerfull *a means to* purge *and* cleanse *us, and* bring *us to him: in* beleeving *all his* promises *made to us in Christ Jesus; in* applying *them to our selves; in* performing *the works of charity; in* examining *in what estate our Soules do stand;* in calling to mind *our sinnes, and* confessing *them to God. in* grieving *and repenting for them, and that in all humility and Godly sorrow; in* (a) returning with the Prodigal; smiting our breasts *with the* Publican; (*b*) weeping *with Mary Magdalen*; begging mercy *with the Theef on the Crosse, and* last-

(a) Lu. 15. 20.
(b) Lu, 18. 13. Lu. 7. 58.

laſtly, in promiſing to God, to lead a better life for the time to come.

Thus if we do, no doubt, but we ſhall be welcome guests *to this* feaſt, *as being of that number for whom it was* prepared. *For by how much the* more *we come prepared to take this* Sacrament, *ſo much the* greater *ſhall be the* grace *which we ſhall* receive *by it.*

There are four Duties *required in every* Communicant. *Firſt*, Faith *to beleeve, that Jeſus Chriſt* did, *and* ſuffered *all things, which are written of him in the holy* Scriptures, *for the* redemption *of Man-kinde. Secondly*, Repentance, *by which a man (confeſſing his ſinnes to* God, *with a purpoſe to lead a new life) is reconciled to him. Thirdly*, Reverend behaviour, *that in all* humility, *we make our ſelves fit* guests *for ſuch a Faſt. Fourthly*, Meditation *and* Attention, *that we, during the time of the adminiſtration of the* Sacrament, *attend no earthly* thoughts, *but wholly fix our Souls upon our Saviour* Chriſt, *and* meditate *on nothing but this great and high* benefit, *and thereby be* inflamed *with a hearty* love, *and thankefull* mind *to* God, *not only for his infinite* love, *in* ſuffering *ſo great things for us, but alſo for* inſtituting *this bleſſed* Sacrament, *to remain to the end of the* World, *as a ſure* pledge *of his countinuance among us, and perpetual* care *over us.*

After we have communicated, *and are refreſhed, we ought alſo to be* thanke-

full

full to God, *for ſo great a benefit* (thankefullneſſe *being not the leaſt* Duty *of this* Service; *The* Sacrament *it ſelf, being called* Euchariſtia, which is thankſgiving) *and to ſtrive to imitate him as well in* life *as* death: to live *purely, and not to* defile *our ſouls again, being* purged *and* cleanſed *by the powerfull operation of this bleſſed* Sacrament: *that ſo by* Examination, Meditation, Thanſgiving, Faith, *and* conſtant reſolution *of amendment*, We *may worthily* receive Chriſt *into our ſouls, and be made* members *of his myſtical* Body.

Meditations and Prayers before the Communion.

WHat am I, *O Lord*, that I ſhould be ſo bold as to *come* near to thee? what am I, that I ſhould attempt, to *receive* this ſo great and high *myſtery*? what is *man* by nature, but a *veſſel of corruption, unapt* to any *good, propenſe* and moſt ready to any *evill*? What is *man*, but a *creature*, of all others moſt *wretched*? *blinde* in judgement, *inconſtant* in his actions, *unclean* in his deſires, and (though *ſmall* in deſert, yet) *proud* and *great* in his own conceit? Thou ſeeſt, *O Lord*, what I am. But thou, *O Lord* art great, good, wiſe, and eternal: *omnipotent* in ſtrength, *wonderfull* in wiſedom, *deep* in thy counſels, *terrible* in thy

Judgements, and *absolutely perfect*, in all thy works. How then dare I, that am so *base* and *unclean* a *creature*, approach to
Iob.15.15 the *Feast* of so *great a God*, and a *Lord* of so great *a Majesty*? *Behold the Heavens are not clean in thy sight, and the pillars of Heaven shake and tremble at thy nod. Saint John the Baptist* (who was sanctified in his
Joh. 1.27. mothers womb) professed himself *not worthy to unloose the latchet of thy shoes. Saint Peter* cryed out to thee, to *depart from him a sinful man*; How then, can I, the *chief of all sinners*, but tremble at thy *presence*? O Lord, I fear that (being thus *wretched* & *unfit*) I shal not be *admitted* to
Mat. 22. 22. this *Feast*, but rather be *repelled*, for *want of a wedding garment*, even the *garment* of a sanctified *Soul*. For my whole *life*; hath been so wretchedly and lewdly *spent*, and my *dayes* have been so wickedly *wasted*, that I hourly seem to renew thy *passion*. Many a time I have (with *Judas*) sold thee, for a
Mat. 26. 22. small summe of *pleasure* or *profit*, and now in coming to *receive* thee unworthily, what do I else, but with him,
Mat. 24. 26. *betray thee with a kisse*? How then shall I dare to *receive* thee, in so desperate and wicked *estate*? How canst thou *abide* or *dwell* in so loathsome a *Dungeon*, wherein, there is no part, room, or corner *clean*? *O Lord*, I acknowledge mine *unworthinesse*, and yet withall thy *mercies* are not hid from me: and by them, I am encouraged to come, with confidence unto thee, for by how much the *unworthier* I come unto *thee*, by so much the more,

more will thy *mercy* be glorified, if thou do not *reject* me. Lord, thou art not wont to put *sinners* back, but to call, and set them forward to *repentance*. Wherefore, *O Lord*, animated by thy calling, and invitation, I come unto thee, overburdened with the weight of my *sins*, hoping to find ease and relief of thee. Thy custome (while thou wert upon earth) was to *receive sinners, and to eat with them: and thy delight was to be with the sons of men*; If thou, *O Lord*, be still pleased with such *guests*, behold one here at this time, of that kind, a notorious *sinner*. I verily beleeve, that thou tookest more pleasure in the *tears of the sinfull woman*, than in the great *feast* of the proud *Pharisee*, and for a *few tears* of *hers*, *didst forgive many sins unto her*. Behold, *O Lord*, new *matter* offered for thy great *mercy* to work upon. Here lyeth a *sinner*, who hath many *more sins* than she, but *fewer tears* by many: who though he hath *more grievously offended*, yet doth *more carelessly bewayl his offences* than she did. She was neither the *first*, nor the *last*, whom thou in thy *mercy* didst receive to *favour*. *O Lord* let me also be one of the subjects of this thy *mercy*. and although I have not *tears* sufficient to *wash* thy *feet*, yet thou had shed drops of *blood*, more than sufficient, to *cleanse my sins*. I read, *O Lord*, in the Gospel, *that all that were diseased flocked to thee*; and (by that *vertue* which *came out of thee*) *were healed*, and I verily perswade my self, that thy *Nature* is not changed: for in thee is,

Luc. 15. 2.

Luc. 7. 38. 47.

Luc. 16, 17, 18.

and will be, to the end of the world, *health* and *remedy* for all *griefs*: and thou art readier *to make us whole*, than we are to *ask health* of thee. I know *O Lord*, that this *Sacrament* (which I so earnestly long after) is not only *meat* for those that are in *health*, but *Physick* also for the *sick*: and doth not only *refresh* the *Righteous*, but *cleanseth* those that are *sinners* also. If I be *weak*, by it I shall be *strengthned*, If in *health*, in health by it I shall be *preserved*; and if *dead* in sin, by it I shall be *revived*. I humbly there-
2 Sam. 9. fore intreat thee, *O Father*, that (as *David did admit Mephibosheth to his Table for his Fathers sake*: so) thou wouldst suffer me to be *partaker* of thy heavenly *Table*, for thy *Sons* sake, who with so great labour and sorrow, did *regenerate* us, by his *death* on the *Cross*, and liveth and reigneth with *thee*, and the *holy Spirit*, for ever.

Prayers before the Communion.

O Almighty *Lord God*, *Father of all mercies* and consolation, I humbly beseech thee to behold with the eye of *pity*, my poor and wretched soul, which though thou didst *create after thine own Image*, and washedst with the *blood of* thy dear Son, yet I have so abominably *defiled* and

and *defaced* with the ſtain of *ſin*, that it can hardly be known. *O Father*, I was thy *ſonne*, whom thou didſt ſo lovingly imbrace and load with bleſſings, and who was in thy houſe in great *honour* and dignity: In the *Sacrament of Baptiſm*, thou didſt *adopt* me, and gaveſt me the inheritance of a *ſonne* and heir, but I unthankfully, and *prodigally*, by my evil life, have waſted my *Patrimony*: I have wickedly *abuſed* the flower and prime of my *youth*, and the good parts and faculties of my *ſoul* and *body*, with the pleaſures of the *fleſh*, pride, ſurfetting, envy, luſt, covetouſneſſe, idleneſſe, rebellion, and diſobedience: and now, at the laſt, I *find* that all the temporal *delights* of the *fleſh*, and the *world*, are altogether *vain*, and vaniſh like ſmoak. *For all fleſh is graſſe, and all the Glory of man, is but like the flower of the field*, and is ſuddenly gone. He that is *rich* to *day*, to *morrow* becommeth *poor* and *miſerable*; he that walketh in *health*, and ſtrength of body *to day*, *to morrow* is (by ſickneſſe) made *feeble* and *weak*; he that *liveth to day*, the next *day dieth*; and he, which *to day glorieth* in the greateſt *pomp*, *to morrow* is laid in his *Coffin*, and carryed to his *Grave*. Therefore, *O Lord*, conſider the weakneſſe and frailty of man, and *turn away*, I pray thee, *thy face from my ſinnes, and remember not them ſo, in thine anger*, that thou *forget* either thine own *mercy*, or my *weakneſs*. By mine own fault, I confeſſe, *O Lord*, and by my evill converſation, I have made my ſelf

Eſa. 40. 6. 1 Pet. 1. 24

unworthy of thy *favour*, and by my evil concupiſcences, I have grievouſly wounded my *conſcience*, I have often *grieved thy holy Spirit*, by not harkning to the good *motions* thereof, but yeelding to my ſenſual *luſt*, and beaſtly *appetite*. Yet, O mercifull *Father*, caſt me not utterly from thy ſight: for from the beginning of the world, it was not heard, that thou didſt *reject* any ſinner, that with a contrite heart came unto thee. Behold I come unto thee in great *neceſſity*, and caſt my ſelf at thy *feet*, confeſſing the greatneſſe, and multitude of my *ſins*. They have brought me into that evil ſtate & condition, that *I am not worthy to be called thy Son*, yet *I pray thee receive me into the number of thy hired ſervants*. Give me *grace*, heartily to *repent* me of my *ſinnes*, *feed* and *cheriſh* me with the *bread and drink of the body and blood of* thy Sonne *Chriſt Jeſus*, that by thy *mercy*, I may be received to *grace*, and reſtored to the former *dignity*, from which I am worthily caſt, and to the *inheritance* of thy everlaſting Kingdom, through the ſame our Saviour *Jeſus Chriſt*.

Luc. 15. 21.

Another.

O Blessed *Saviour*, I poor unworthy *sinner*, have a great *desire* and earnest *longing* to come to thy *Table*, but considering my many and grievous *sinnes*, tremble, and fear to *approach* unto it. For when I consider thy words to thy *Disciples*, *Except ye eat the flesh of the Sonne of man, and drink his blood, ye have no life in you*: And on the other side, the words of the *Apostle*, *whosoever shall eat this bread and drink this Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord*, I am in such a *streight*, that I know not what to doe: For gladly would I receive this *Sacrament*, being desirous to *live*; but *fearfull* I am to take it unworthily, trembling at thy *Comminations*. I come therefore to thee, the *fountain* of *mercy*, hoping that thou wilt *wash* me. I come to thee the good *Samaritan*, hoping that thou wilt *cleanse my wounds*. I open my *griefs*, and discover my *iniquities* to thee: I look upon my *sins*, great and grievous, and thereupon *tremble*; Yet *beholding* thy *mercies*, great and plentifull, I am therewith again *refreshed*. Remember, O *Lord*, how manie drops of *Sweat* and *Blood* thou didst *shed*; How manie *Pains* and *Sorrows* thou didst *sustain*, to expiate my *sinnes*. I intreat thee therefore *by them*, to purge and purifie me, that I may worthily be incorporated into *thy body*, which is *thy Church*,

Joh. 6. 53.

1 Cor. 11. 27.

Luc. 10. 34.

and may worthily also *receive this blessed Sacrament*: that so, together with thy whole *Church*, I may give thee praise everlastingly.

Or thus.

O Mercifull Lord *Jesus*, I confesse my self to be a most grievous and wretched *sinner*, not worthy to approach into thy *presence*, altogether unfit and unmeet, to *receive thee under the roof of my soul*, in respect of the stains and pollutions thereof, and that it is not *decked* and fitted, with such good *graces*, as *thy Majestie* and presence requireth, and therefore am afraid to come near unto thee; Yet O Lord, considering thy comfortable saying, that *Thou dost not desire the death of a sinner, but that he should turn unto thee and live*; and thy *blessed invitation*, how lovingly, with the arms of thy *mercy* stretched out, thou hast called *all, that are heavily oppressed with the burden of their sinnes, to come to thee for comfort and ease*; And lastly, thy *usual practice*, in pitying and relieving those which were cast down with the thought of their misdeeds; as the *Thief on the Crosse, Mary Magdalen, the woman taken in Adultery, the Publican, Peter and Paul* (all of them grievous sinners) I am comforted and emboldned to come unto thee, assuredly trusting, that thou wilt (of thy goodnes) *supply*

Luc. 7. 6.

Ezek. 33. 11.

Mat. 11. 28.

Luc. 23. 7. Joh. 8. Luc. 18. Luc. 26.

ſupply my defects; and make me a *worthy receiver* of the high *myſtery* and *benefit* of *thy* bleſſed *Sacrament*, whereof of my ſelf I am altogether *unworthy*. Stretch out thy right hand, O ſweet *Jeſu*, to me thy poor ſervant, and give out of thy rich ſtore-houſe of *mercy*, what I want: that thereby I may be made a *living Temple* to thee, and an acceptable habitation for thine *honour* to abide in. And grant, that being cleanſed by thy *mercy* and *goodneſſe*, I may by *thy grace* and *power*, perſevere in all *godlineſs* and *holineſs* of converſation, to the end of my days, and attain to that bleſſed *place*, where thou reigneſt, with the *Father* and holy *Spirit*, world without end, *Amen*.

Meditations and Prayers after the Sacrament *received.*

IF all the *creatures* in the world ſhould offer themſelves together with me, to *praiſe* thee, O Lord, yet is it certain, that we could not give thee ſufficient *thanks* for the leaſt of *thy mercies*: and if *together* we cannot ſufficiently praiſe thee for the *leaſt*, how much leſſe can I *alone* perform ſo great a *duty*, for ſuch ineſtimable *bleſſings*, as I have at this time *received*? for vouchſafing to *viſit* me, *comfort* me, and *honour* me with acceptance and admittance to thy bleſſed *Table*. If *Elizabeth* the Mother of *John Baptiſt*,

upon

Luc. 1. 43. (upon the Virgin *Maries* entrance to her house) said, *whence is it that the mother of my Lord should come to me?* What shall I say, whom the *Lord* himself hath *visited* and *united* to him, by his blessed *Sacrament*, being a *vessel* and receptacle of all *impurity*, who hath so often *offended*, despited and neglected him? King *David* wondred *why God should so esteem of, or visit man*; But I wonder much more, why he should be *made man* for man, *abide* with him, *suffer death* for him, and *give himself* to him for spiritual food. *Solomon*, after he had built a Temple to *God*, reasoned thus, *But will God dwell indeed on the earth? Behold the heaven of heavens cannot contain thee, how much lest this house, that I have builded?* May not I much more marvel, that God will not disdain to come and abide in this my poor and wretched *soul*? What greater benefit or *grace*, what greater argument of his *love* is there, can there be shewed to me? Oh my *soul*, if thou wouldest but throughly conceive the happiness that commeth to thee by this holy *Sacrament*, then consider and well weigh, what *benefits* it bringeth with it. By it the Sons of *men* are made the Sons of *God*, and all that is *earthly* or carnal in us, is *mortified*, that the *Deity* may live and abide with us. What therfore, *O my Lord*, shall I do? What *thanks* shall I *render* to thee? with what *fervency* shall I *love* thee? For, if thou, so mighty a *Lord*, hast vouchsafed to *love* me, poor wretched *creature*, how should it be, but that I should return *love*

Psal. 8. 4.

1 Kings 8. 27.

again

again to thee? And how ſhall I expreſſe my *love* better, than in *forbearing* thoſe things which thou doſt *abhorr*, and *following* thoſe things which thou doſt *command*? Give, *O Lord*, to this end, thy concomitant *grace* to me, whereby I may return a reciprocal *love* to thee, and *love* thoſe things, which are *acceptable* to thee, and *avoid* thoſe things which are to thee *unpleaſing*. Give me a *heart* which may *love* thee, with ſo true, faithfull, and conſtant *affection*, as that nothing under the Sun *may ſeparate me from the love of thee*. Let me not follow the *love* of the world, or delight in the vanities of it any longer: but give me power, to kill and quench all other *love* and deſires and to *love* thee onely, deſire thee onely, and onely think of thee, and thy *Commandements*: that all my affections and thoughts may be fixed on thee, that in all tentations and adverſities, I may have recourſe to thee onely, and receive all comfort from thee alone, who liveſt and reigneſt, one God, world without end, *Amen*. Rom. 8. 39.

Another.

I Humbly *thank* thee, O ſweet Saviour Jeſus Chriſt, that thou haſt ſo plentifully *refreſhed* my drie and fainting *ſoul*, with the holy *Sacrament* of thy precious *Bodie* and *Blood*. I earneſtly entreat thee

thee further, that whatſoever is in me *vicious*, or contrary to thy bleſſed will, may by vertue of this *bleſſed Sacrament*, be *rooted* out of me, that my ſoul may become a fit habitation for thy holy *Spirit*. Let it be to me the *abſolution* of my *ſinnes*, the *confirmation* of my *faith*, an *encreaſe* of all thy *graces* in me, the *viands* of this my *peregrination* and pilgrimage, the onely *delight* of my *ſoul*, *peace* and *joy* in *tribulation*, *health*, and *ſtrength* in *affliction* and *tentation*. Let it be a *light* and *guide* to my *actions*, and my onely *comfort* in the *day* of *my diſſolution*. Let the *Palate* of *my Soul* be ſo *changed* thereby, that it may *reliſh* nothing beſides thee. Grant alſo, that I may *hunger and thirſt* after this *bread* of life, and *cup* of ſalvation, and that I may with a pure mind, and chaſt affection, *receive* it often, that thereby my *ſoul* and *body* may be *preſerved* to life everlaſting. To thee be all praiſe, power, and dominion aſcribed now and for ever.

Or thus.

I Yeeld thee all poſſible *thanks*, O merciful *Lord*, that of thy own meer *goodneſs*, and without any *merit* of mine, thou haſt ſo plentifully at this time *ſatisfied* me, with the extraordinary *food* of my *ſoul*, thy bleſſed *Body* and *Blood*. O Lord, I heartily *repent* me of my many

ſinnes

ſinnes paſt, and am heartily *ſorry*, when I conſider how unprofitably and wickedly, I have ſpent my life hitherto: I deſire *O Lord*, to amend what is amiſſe in me: be thou ayding (I beſeech thee) to me, that I may not only duly *bewail* and *lament* for that which is *paſt*, but *take heed* to my wayes, for the *time to come*. And to this end, O Lord, doe thou *ſtrengthen* me with thy *ſpiritual ayd*, for without thy *help*, and the *direction* of the *holy Spirit*, I ſhall not be able to do any good thing, or perform that, which is *pleaſing* to thee. Grant *O Lord*, that I may hereafter faithfully *follow* and *ſerve* thee, who haſt at this time ſo lovingly vouchſafed to come to me. And becauſe (through my *infirmity*) I cannot *follow* thee as I would, be pleaſed to *aſſiſt* me with thy *power*, and *draw* me after thee: Let my *ſoul* be ſo *ſtrengthened* by vertue of this *Sacrament*, that it may *eſteem* nothing pleaſing or delightfull, in compariſon of thee: that it may *luſt* after no tranſitory thing, nor be *diſquieted* with any worldly croſſe, but by thy aſſiſting grace, I may *overcome* all the difficulties of this life, and *bleſſe* thee in the life to come.

Or thus.

O Bleſſed Lord *Jeſus*, who of thy unſpeakable *Love* haſt condeſcended to my *infirmity*, and vouchſafed in theſe *myſteries*

myſteries to come unto me, and haſt made me partaker of thy bleſſed *Body* and *Blood*, I humbly intreat thee of thy infinite *goodneſſe*, not to *look back* upon my ſinfull *life paſt*, and to give me *grace* to obey thy Commandements *hereafter*, and not to return to thoſe former ſinnes, *as a dogg to his vomit*. Grant, that this moſt holy *Sacrament* may be to me, *life* and *ſalvation*, and not turn to my greater *puniſhment*, and *condemnation*. Grant, that it may *cleanſe* my ſoul from *ſin* paſt, and *ſtrengthen* me againſt all *tentations* to come. Grant, that it may be ſo *wholeſom* and nouriſhing to me, that I may walk in the *ſtrength* thereof all the days of my life: and at laſt be brought by thy *merits*, to that place of *Glory* where thou doſt reign, together with the *Father* and the *Bleſſed Spirit*, for ever.

2 Pet. 2. 22.

Pſal. 103. *Praiſe the Lord, O my ſoul, and all that is within me praiſe his holy Name.*

Praiſe the Lord, O my ſoul, and forget not all his benefits.

Which forgiveth all thy ſin, and healeth all thine infirmities.

Which ſaveth thy life from deſtruction, and crowneth thee with mercy and loving kindneſs.

Which ſatisfyeth thy mouth with good things, &c.

Motives

Motives to Thanksgiving.

IT *is not the leaſt part of the* Duty *of a* Chriſtian, *in the ſight of* God, *to be* thankfull *to him for the benefits he daily beſtoweth upon us. For as* God *is* kind, merciſull, *and* loving *to us, ſo he expecteth that we ſhould render back* thanks *to him for thoſe* bleſſings *which we* receive *from him. For we have nothing elſe to retribute to him, but a* thankfull *memorial of his* bleſſings. *And thus King* David *well underſtood, when he ſaid,* What ſhall *I* render to the Lord for all the benefits he hath done unto me? I will offer to thee the Sacrifice of thankſgiving, &c. Pſal. 116. 12, 7.

As therefore we ought to be diligent *in* Prayer, *for thoſe things we* want; *ſo ought we alſo to be perpetually* thankfull *for them, when we have* obtained *what we* deſire. *And when we have done all that we can, we cannot give him* due praiſe *and* thanks *for the leaſt part of that which we daily* receive. *For if we reſpect that which is* paſt, preſent, *or* to come, *we ſhall ſtill meet with matter enough, which* expreſſeth *his* goodneſſe *and* love *to us, and exacteth this* Duty *from us. If we conſider that which is* paſt, *then we ſhall ſoon perceive, that but for him, we had not* been *at all, nor been* preſerved *hitherto, amongſt ſo many dangers, without his* protection: *If that which is* preſent, *we cannot but acknowledge, that by his alone goodneſſe we* live *and* en-

joy

joy *those* blessings *wherewith we are* loaded, *beyond* desert: *If that which is to* come, *he is our* hope, *of all good things which we desire or expect, either for* this *life, or for the life to* come.

Ps. 50. 23. 15. *And as* God *accounteth* Thanksgiving *a* Duty, *so he taketh it for an* Honour *done unto him, if we perform it. He hath so much esteemed of it alwayes, even from the beginning, that he reputed and accounted it above the rest of the* Sacrifices *offered unto him. Besides, we may*

Ose. 14. 2. Mala. 1. 11 *consider, that in the* Law, *God himself instituted a peculiar and speciall* Sacrifice *of oblation* of thanks. *For the Feast of the* Paschal Lamb, *was no other thing but*

Exod. 12. *an* Eucharisticall *or* thankfull *service, in remembrance of the wonderfull delivery of the* Jews *from their servitude.*

Luc. 22. Our Saviour *also instituted the* Sacrament of the Eucharist, *for a perpetuall* remembrance, *and memoriall of all his* benefits *to mankind, especially of our*

Hest. 9. Redemption *by his* death. Hester *established a feast to preserve a* thankfull *memory of the* Jewes *deliverance from the plots of* Haman. *And in*

Exo. 15. *brief, it was generally evermore the*

Deut. 32. *practice of* Gods Saints, *to expresse*

Judges 5. *this* Duty, *as may be seen by many*

1 Sam. 2. Songs, Hymnes, Psalms, *and* Pray-

Ps. 34, 96. ers *of* Thanksgiving, *which are left*

103, 107, *unto us in the* Scriptures, *as patterns for*

111, 113. *us to imitate.* Of Moses *and* Miriam.

&c. Of Moses *alone.* Of Deborah. Of

Esa. 38. 10 Hanna. Of David, *in divers places of the*

John 23. Psalms. Of *good King* Ezechias. Of Jonas.

nas. Of the *Prophet* Habakkuk. Of *the* three Children. Of the Angels. Of Zachary. Of *the* Bleſſed Virgin Mary. Of *the* Church. *And of the* Elders. *And after thoſe examples, of* neceſſity *we muſt frame our ſelves: for be ſure of this, That whenſoever* praiſe and thanks *ſhall* fail, *and be wanting on* our *parts towards* God, *then preſently* God *will withdraw his hand of* mercy *and* bounty *from us.*

Abac. 3. 2. Dan. 3. Luc. 2. 19. 1. 68. 1. 46. Act. 4. 24. Rev. 5. 12.

Thankſgiving.

I *Thank* thee, O mercifull *Father*; Lord of Heaven and Earth, for all thy *mercies* and favours continually *heaped* upon me: for that thou haſt not onely *created me after thine own Image and likeneſſe*, and given to me a *body* with all the *parts* and *members* thereof, and a *ſoul* with all the *powers* and *faculties* therof, that with them and by them, I might *know*, *love*, and *ſerve* thee, but that thou haſt ſo graciouſly *preſerved* both *body* and *ſoul*, from time to time, from all *dangers*. Thou haſt alwayes been my *refuge* in *tribulations*, and my *defence* and *ſuccour* in *adverſities*: When I *went aſtray*, thou didſt *reduce* me into the *right way*; when I *offended* thee, thou didſt gently *correct* me; when I was *ſad*, thou didſt *comfort* me; and when (for the grievouſneſſe of my *ſins*) I was ready to *deſpair*, thou of thy *mercy* and

Gen. 9. 6.

and compaſſiō didſt *ſtrengthen* me, & keep me from utter *ruine*. I acknowledge, O Lord, thy more than fatherly *indulgence* toward me, from my *birth* to this preſent *time*: for unleſſe thou of thy *goodneſſe* hadſt *upheld* me, I had long ere this time been *drowned* and overwhelmed in the hottomleſſe *gulf* of my *ſins*. But thou haſt delivered me from the jawes *of the roaring Lyon*, who hath daily ſought *to devour me*, and haſt
1 Pet. 5. 8. *defended* me from all his *ſnares* and *aſſaults*. And as thou haſt of thy *mercy preſerved my ſoul* from *deſtruction*, ſo thou haſt oftentimes *delivered my body* from the *gates* of *death*, when many *ſickneſſes* and *infirmities* took hold of me. I *thank* thee alſo, O Lord, for all other thy *temporall bleſſings*, which thou in plentifull manner haſt *heaped* on me, as food, rayment, Wealth, Poſſeſſions, and Children: For my *health* and *liberty*, for the *prerogative* which thou haſt given me over all thy *creatures*, in their *ſubjection* to my ſervice and *uſe*. I thank thee alſo, O *ſweet Saviour*, for the infinite work of my *Redemption*, and for thy exceeding great *love*, in accompliſhing that great *work*: that thou wouldeſt *ſuffer* ſo many torments, ſorrows, labours, and griefs; yea ſo bitter and diſgracefull a *death*, even the death of *Malefactors*, to redeem me from a moſt deſperat and certain ſtate of *damnation*, (which I moſt juſtly have *fallen into*) to a ſtate of *Glory*, and *Immortality*, which I by no means could have

have *deserved*. I *thank* thee also, *O Lord*, most holy, for all other thy *spiritual* graces and *blessings*, as my *Regeneration*, *Vocation*, *Sanctification* for thy blessed *Sacraments*, for my preservation, and hope of glorification. *O Lord* I am not sufficient to render unto thee condign *thanks* and *praises* for all these thy *mercies*: yet accept, I humbly *pray* thee, these poor and weak *thanks*, which I offer unto thee, according to my bounden *duty* and *service*. For as there is no *hour* of my *life*, wherein I do not *enjoy* thy *favours*, and *tast* of thy *goodnesse*, so (if my frailty would permit) I should spend no *time* of my *life*, without *remembring* them, and *praysing* and blessing thee for the same; Glory be therefore to thee, *O Lord my Creator*; Glory be to thee, *O Jesus my Redeemer*; Glory be to thee, *O holy Ghost my Sanctifier*; Glory to the *high and undivided Trinity*, whose works are *inseparable*, and whose dominion *endureth* world without end.

Another.

ALmighty and everliving *God*, I humbly *thank* thy heavenly *Majesty*, for all thy *blessings* which thou hast vouchsafed to me, poor and sinfull *creature*, that thou hast *created* me, and given to me a *body*, the workmanship and excellency whereof when I behold, and well

well consider, I find so many several *benefits* received, as I have *members*, *veins*, *joynts*, *sinews*, and *nerves*, all which discover and manifest the wisdom and power of the *Maker* of them: The *benefit* of which several *parts*, none can so well know, as they which *want* any of them, or are *grieved* with the *infirmity* or *weakness* of them. I therefore *bless* thee, that thou hast not *created* me blind, lame, deaf, or dumb, evil-shaped, or weak in my senses, but hast given me a sound and right *mind*, in a healthfull *body*. I further *praise* thy Name, *O Lord*, for that thou hast infused a *soul* into this my *body*: a work so glorious and transcendent, that if I were not altogether stupid, and void of all *judgement*, I would not by my actions account so basely of it as I seem to doe, nor defile it with such impure, contemptible and unclean works, as I dayly commit. I *thank* thee, *O Lord*, that I was not born amongst *Infidels*, and amongst those who doe not truly call upon thy *Name*; but in that part of the *world*, where thy *Gospel* is truly preached, and thy *Sacraments* duly administred. I *thank* thee also, for thy gracious *preservation* of me, from my birth to this present hour: I confesse, *O Lord*, that it is of thy *mercy* and goodnesse that I am thus *preserved*: for if thou shouldest but withdraw thine hand of *preservation* from me, it could not be, but that in the twinkling of an eye, I should miserably perish, and return to nothing. I *thank* thee, that thou hast of thy *providence* appoin-

pointed all thy *Creatures* for my ſuſtenance and ſervice: ſome for health, and ſome for delight: Grant, *O Lord*, that I may uſe them to thoſe ends for which thou haſt *created* them; and that by them I may be moved truly to meditate on thy *goodneſſe*, and ſeriouſly *praiſe* thee for them. I further *thank* thee, *O Father*, that when as by our firſt *parents* fall, all mankind was in the ſtate of *damnation*, it pleaſed thee (not to deal with us as thou diddeſt with *Lucifer*, whom thou utterly expelledſt thy *preſence*, but) to ſend thy only *Son* from thy *boſom* into this *world*, that by his bitter *death* we might be reſtored to our former *eſtate*. I acknowledge, *O Lord*, that I owe much unto thee for my *Creation*, but much more for my *Redemption*; For what would it have profited me, nay, what miſery ſhould I not have ſuffered, to have been *born*, and afterward to be *condemned* for ever? I *thank* thee, O Lord, that thou haſt alſo vouchſafed to call me out of the depth of *darkeneſſe*, and ſhadow of *death* (wherein I lay) by the admirable light of thy *juſtifying grace*, to the true *knowledge* and *love* of *thee*. It is not the leaſt of thy benefits, *O Lord*, it ſheweth not the leaſt part of thy *power*, that thou haſt calledme from ſo *vile* an eſtate, whereinto I had caſt my ſelf after *Baptiſm* (and in the ſame had continued many years rebelliouſly) to the eſtate of *Salvation*. For it muſt needs be acknowledged, that thy *mercy* is *great* in *pardoning ſinners their offences*; but withall,

all, it cannot be denyed, but that thy *power* is *greater*, in *making sinners, righteous and just*. Great was the *benefit* of my *Creation*, but by that act, I was only made the *Son of man*: but greater is the *benefit* of *Justification*, for thereby (in Christ) I am made the *Son* of *God*. Great is the *benefit* of *Redemption* (and indeed the greatest of all others) but without *Vocation* and *Justification*, it had availed me nothing. Great is the *benefit* which ariseth by the *exaltation of Glory*: and no lesse is this of *Justification*; for it is a work of no lesse *power* to make a *just man of a sinner*, than to make a *just man happy and blessed*: for as much as the difference between *sin* and *grace*, is more than between *Grace* and *Glory*. I acknowledge therefore, *O Lord*, that the *benefits* which arise by these *heavenly* gifts and *graces* are so great, that my *tongue* faileth, and my *heart* wanteth ability, wherewith sufficiently to praise thee for them. I *praise* thee also, *O Lord*, for thy *blessed Sacraments*; for that of *Baptism*, whereby I was *cleansed* from the guilt of original *sins*, and regenerated and *adopted* into the number of thy *Children*: and for the other, of the *blessed body and blood of our Saviour Jesus Christ*; the *Sacrament of Grace*, Unity, Charity, and Remission of *sins*, the *food* of our *Souls* in this Pilgrimage, and the *Conduit* through which all graces are conveighed to our fainting *Souls*. Lastly, *I thank thee*, for thy preservation of me in thy *Grace*, by which I am *restrained* from *returning to*

the

the mire, with the waſhed Sow, and *to the vomit with the Dog*: and by which I am *ſtrengthned* to doe ſomething acceptable and pleaſing unto thee. I confeſſe, *O Lord*, that whatſoever *good* I have *done*, is wrought in me by thee: and whatſoever *tentation* or *evil* I *eſcape*, is meerly by thy *providence*. *O Lord*, continue, and keep me ſtill in this *Grace*, that I may ſo uſe all thy *bleſſings*, and ſo keep them in *mind*, that they may ſtir up in me, a more ardent deſire to *magnifie* thy bleſſed *Name*, and a greater care of *ordering my wayes* hereafter: that I may no more *grieve thy troubled Spirit*, who with *thee*, and *thy bleſſed Son*, our only *Saviour* liveth and reigneth one God, world without end. 2 Pet. 2. Epheſ. 4. 30.

Another.

ALL *praiſe*, *honour*, and *glory* be given to thee, *O Lord God, Father Almighty*, for all thy ineſtimable *benefits* beſtowed upon me, and all *mankind*, whether *private* or *publike*, *general* or *particular*, *ſpiritual* or *temporal*. Who is able to reckon up or declare the ſeveral *kinds* or *parts* of them? for creating the world, *beautifying*, *enriching*, and making it *fruitfull* for the uſe of man: for *giving* unto us *ſouls* and *bodies*, *and adorning* them, with infinite *faculties* and *gifts*: and (which exceedes the reſt of thy bleſſings)

for *delivering us* from the *power* and *servitude* of *sin*, and the *Devil*, for *forbearing* and *expecting* our repentance so long, *preserving* us from all *dangers*, and furnishing us with all things *necessary* for this life.

What *praise* shall we render to thee, *O sweet Jesus*, for all that thou hast *done*, and *suffered* for us: we praise and bless thee, for thy *Incarnation* and *Birth*, for all the labours, pains, sorrows, wounds, and disgraces, together with the vile and ignominious *death* which thou didst *suffer*, to reconcile us to thy *Fathers* favour, from which, our sins had justly excluded us: for which thy great *love* to the Sons of men, *blessed* be thy holy *Name*.

O holy and blessed Spirit who in the
Gen. 1. 2. beginning of time, *didst move upon the*
Mat. 3. 16. *face of the waters* at our Saviours *Baptism*,
Act. 2. 3. *in the shape of a Dove*: and on the *Apostles* in the *shape of fiery tongues*, we *praise* and worship thee, for *enlightning* our understandings: for *fitting* and *making us apt* to conceive the mysteries of life eternal: for *converting* us from evil conversation, to *newnesse* of life; and for *sanctifying* us to life everlasting: for *directing* us in the works of truth, and *governing* us in our temporal affairs.

O glorious and sacred Trinity, infuse into us we beseech the, such measure of thy *grace*, that we may be dayly mindefull, of all these thy *blessings*. Pardon all our former *ingratitude* and *negligence*, in that we have been no more *zealous* to love thee, nor more *carefull* to serve thee, and so

ſo forgetfull to thank thee, for all thy benefits and mercies. Illuminate our *hearts*, that we may firmly *beleeve* in thee devoutly *call upon thee*, and obediently *execute* thy holy Will, that at the laſt we may by the *merits* and *paſſion* of thee, *O Saviour*, attain to that heavenly *Manſion*, where thou O bleſſed *Trinity in unity*, and *unity in Trinity* abideſt world without end.

I thank thee, *O Lord*,
For *my Creation*.
my Being.
my well being.
That I am indued with *Reaſon*.
That I am *a civil man*.
A Chriſtian.
Free born.
Ingenious,
Of honeſt parents.
That I am ſound *in mind*.
Senſes,
Body,
That I am well *brought up*.
taught.
I thank thee,
For thy gifts of *Nature*.
Grace.
Eſtate.
For delivering me from
Danger.
Infamy.
Trouble.
For the *health of my body*.
A *Competency of Eſtates*,
Friends,
Children.
Kindred.

I thank thee, *O Lord*,
For thy *Redemption.*
Regeneration.
Inſtruction.
Vocation.
Conſolation.
Illumination.
Juſtification.
Hope of glorification.
For thy *patience toward me.*
For thy *Grace preventing me.*
For *Governing me.*
For thy *continual care over me.*
For *Strengthening me in tentation.*
For *reproving me in evil.*
For *Aſſiſting me in good.*
For the *Conjunction of my heart.*
For the *hopes of pardon for my ſins.*
For the *benefits I have received.*
For any *good done by me.*
For all thoſe that have done me *good*, by their
Writings.
Sermons.
Conferences.
Prayers.
Examples.
Reproofes.
Injuries.
For all, and every of theſe, and for all other *known*, or unknown, *remembred* or forgotten.
I *confeſſe*, and will *confeſſe* thee.
I *bleſſe*, and will *bleſſe* thee.
I *thank* and will *thank* thee, as the *Author* and *Giver* of them all.

Seven Pſalmes of Tranksgiving paraphraſed.

Pſalm 8.

O *Lord our God*, Creator and Preſerver of all things, *how excellent*, glorious and reverend *is thy* great, and holy *Name*, not in one particular Nation only, but *in all* the Kingdomes of the *earth*, *who* as thou haſt magnified thy Name in the earth, ſo *haſt* thou *ſet* and extolled *thy glory above the Heavens* alſo.

2. *Out of the mouths* and tongues of *babes and ſucklings*, even very infants, *haſt thou*, becauſe men of riper yeares and underſtanding, neglect thy glory, *ordained ſtrength*, and given little children ability, to praiſe thee, *becauſe of* the malice of *thine enemies*, the principalities of this world: *that thou mighteſt*, by this thy great wiſdom, and power, *ſtill* the tongues, and ſuppreſſe the blaſphemous ſpeeches, of *the enemy and avenger*: when he ſhall ſee that by ſuch weak means thou canſt effect ſo great matters.

3 *When I consider*, and duly weigh, *thy heavens*, and the glorious frame thereof, *the work of thy fingers*, made and created only by thee: together with *the Moon and the Stars*; and other beautifull lights of Heaven, *which thou* at the beginning of time, *hast ordained* of nothing, I cannot but in the depth of admiration say.

4 *what is man*, for whose use and service, thou hast made them, and all things in this world, and him to serve thee? *That thou*, so great and glorious a God, *art mindfull of him*, in so large a manner: *and* what is *the Son of man*, the posterity of sinfull *Adam*, *that thou*, in such measure of mercy, *visiteſt* and regardeſt *him*?

5 *For*, if I look unto his creation, and consider whose Image he beareth, I find, that *thou hast made him* in all respects, very *little lower* in degree, *then the* pure *Angels*, who are honoured with thy presence: *and hast*, of thy bounty and especial favour *crowned him with glory and honour*, in making him so glorious a Creature.

6 *Thou madeſt*, and hast appointed *him* also, thy Vicegerent on earth, *to have dominion*, and command *over* thy creatures, *the works of thy hands*, and creation: *thou hast* subjected, and *put all things* which thou hast made, *under his feet* to obey and serve him.

7 *All Sheep and Oxen*, Beasts, for his food and sustentation, *yea and* not those only, but *the* untamed *beasts of the field*

field alſo, haſt thou made plyable and ſerviceable to him.

8 *The Fowl of the ayr*, ſome for food, and ſome for pleaſure and delight, *and the Fiſh of the* vaſt *Sea*, which is ſtored with variety, *and whatſoever* elſe *paſſeth*, ſwimmeth, or liveth *through the* unknown *pathes of the Sea*, are alſo created by thee, to ſerve him.

9 *O Lord our Lord*, when I ſeriouſly conſider thy power and wiſdom, in thy work of creation, and the eſpecial honour and favour thou ſheweſt to mankind, in giving him this large commiſſion over the reſt of thy Creatures, I cannot but admire, and ſay, *how excellent* and great *is thy Name*, and power *in all the* Kingdoms of the *world*! there is none, O Lord, worthy to be compared to thee.

Glory be to the Father, to the Son, and to the holy Ghoſt, &c.

Pſalm 30.

I *will extoll thee*, and praiſe thy Name, *O Lord*, as long as I live, and not without great cauſe, *for thou* in thy mercy *haſt lifted me up*, and endowed me with thy bleſſings: *and haſt not made*, no, nor ſuffered my *foes* to work their will againſt me, who intended, if thou hadſt forſaken me, *to rejoyce* and triumph *over me*.

2 O *Lord my God* and Saviour, *I cryed*, and made my humble ſupplication *unto thee* in my trouble and adverſity. and *thou* of thy accuſtomed goodneſſe, didſt graciouſly hear me, and *haſt healed me* of all mine infirmities.

3 *O Lord, thou*, by the power of thy grace, *haſt brought up*, and reſtored to life *my* ſinfull *ſoul from the Grave* of perdition, whereinto my ſinnes had well nigh caſt me: *Thou haſt* in thy love to me, *kept me alive*, and preſerved me from many dangerous ſickneſſes *that I ſhould not* yet *go down into the pit of death*, but live, and praiſe thy holy Name.

4 *Sing* and rejoyce *unto the Lord* our God (*O ye Saints*, and faithfull people *of his*, who have with me, felt and taſted of his mercy) *and give thanks* together with me, at the *remembrance*, and conſideration *of his holineſs*.

5 *For his anger*, and diſpleaſure *endureth* towards ſinners, *but a moment*, and ſhort ſpace, if they truly turne unto him: *and* if we ſeriouſly conſider his mercies, we ſhall find, that in *his favour is life* to thoſe that lie deſperatly ſick in their ſins if he but touch them with his finger of grace; as for *weeping*, heavineſſe and affliction, it *may*, and of neceſſity muſt, ſometime befall his ſervants, but yet it ſhall *endure*, and afflict them *for a night*, a little while onely: *but joy* and comfort, *commeth* again to refreſh them *in the morning*, by ſending the light of his countenance upon them.

6 *And* before I fully underſtood, how

how God uſeth to deal with his Servants, I was ſo confident of my ſelf, that *in my proſperity*, when I felt the grace of God abundantly in me, *I ſaid*, and preſumed, that I was ſo fully ſetled in Gods favour, that *I ſhall never* fall, or *be removed* from it.

7 *Lord, by thy favour* and goodneſſe, *thou hadſt* fixed and *made my mountain* of grace *to ſtand ſo ſtrong*, that I conceived my ſelf ſo ſecure, that I could not ſlide back, or fall away: yet after a while, I found by experience, that I was in an errour, for *thou didſt* but *hide thy face*, and a little while obſcured thy grace *frõ me, and* being left to my ſelf I found ſuch an alteration, and defect in me, to do good that *I was* therewith ſore *troubled*, and diſquieted.

8 *I thereupon* preſently recalled my ſelf and *cryed* earneſtly by prayer *to thee O Lord*; *and* betook my ſelf *unto the Lord*, who never utterly forſaketh his Servants; and to him, *I made my* earneſt *ſupplication*, never ceaſing, till I obtained his return, and thus I ſaid in my prayer,

9 *what profit*, O Lord, *is there*, can there be, *in my bloud*, or death, *when I go down into the pit*, or if I die in my ſins? ſurely none to thee, for thou delighteſt not in blood, or in the death of a ſinner. *Shall the duſt*, or they which are reſolved thereinto, before repentance, *praiſe thee*? or *ſhall it declare thy Truth*, and ſhew thy Glory? nay verily they ſhall rather, in the horror of puniſhment, blaſpheme thy Name. Suf-

fer me not therefore, O Lord, to be of that reprobate number, of which I must needs be one, if thou absent thy self, or withdraw thy grace any longer from me.

10 *Hear* me therefore, *O Lord*, and and that right soon, for my spirit waxeth faint, for want of thy gracious assistance: *and have mercy upon me*, in this distresse. *O Lord*, I renounce all further confidence in mine own strength: *be thou my* onely stay and *helper*. Upon this petition, the Lord heard my request, and thereupon *I* turned my prayer into a song of praise, and said,

11 *Thou*, O Lord, art worthy of all honour and praise, for thou *hast turned for me*, and for my good, *my mourning* for thy absence, *into dancing* and joy for thy gracious presence: *thou hast* made me, to put *off my* sad habit of *sackcloath* and sorrow, and instead thereof, hast *girded* and apparelled *me*, *with* a vesture of *gladness*, even the peace of conscience. And all these things hast thou done for me.

12 *To the end*, that all my sorrow being removed, and I being delivered from all fear, *my glory*, tongue and heart together, *may sing praise* and thanks *to thee*, who hast done so great things for me: *and* that I should *not be silent*, in extolling thy mercy. And therefore, *O Lord my God*, as thy goodness deserveth, and my duty requireth, *I will*, with all the affections and faculties of soul and bodie, *give thanks unto thee*, and praise thy Majestie *for ever*, as the onely

onely Author and finisher of my salvation.

Glory be to the Father, &c.

Psalm 34.

I *will blesse* and praise *the Lord*, for all that he hath done unto me, *at all times*; as well in adversitie as prosperity, and *his praise*, as it shall ever be in my mind and heart, so *shall* it *be continually* without intermission, *in my mouth*, by declaring it to others.

2 *My soul* especially, *shall make her boast*, and glory *in the Lord*, and not in any thing that is in me: so *the humble*, and they which are any way dejected, when they *shall hear thereof*, how gracious God hath been to me, shall in hope of the like mercie to them, rejoice, *and be glad* also.

3 *O* ye, whosoever have felt Gods favour, as I have, *magnifie*, and extoll the mercies of *the Lord* with me for his goodnesse: *and let us* joyfully with one accord, *exalt*, and praise *his Name together*.

4 *I* my self, when I was in trouble, *sought the Lord* by prayer, and humiliation, *and he* rejected not my petition, but graciously *heard me*, and granted it; *and* he not only *delivered me* from the danger I was in, but *from all my fears* also, which I conceived at it.

5 *They*

5 *They* also, that lived in former Ages (our Forefathers) whensoever they were distressed, *looked* up and cryed *unto him*: *and were* relieved by his mercy, and *lightned* by his grace: *their facis were not* any whit *ashamed*, because they did put their trust in him.

6 *This poor man* (even my self) *cryed* (by their example) in my distresse: *and the Lord*, plentifull in compassion, graciously *heard him*, *and saved* and delivered *him* immediately *out of all his troubles* and calamity.

7 *The* good *Angel of the Lord*, deputed by him for each mans protection, *encampeth*, and fortifieth *round about them*, *that* with an unfeigned heart *fear* and serve *him*: which Angel preserveth them in all their wayes, *and delivereth them* from all the machinations of the Devil and his Angels.

8 *O taste ye* therefore, *and see*, make experience, and you shall soon find *that the Lord is good* and loving to those, that faithfully call upon him, and you will also confesse with me, and say, *Blessed* and happy *is the man that* layeth aside all confidence in himself, and that in all his necessities *trusteth in him*, and his protection.

9 *O fear*, reverence, and love *the Lord*, all *ye*, that by truly believing in him, become his *Saints*, and observe his Commandments: *for* take this as an infallible truth, that *There is no want to them*, they shall lack nothing that is needfull for them, *that* with an up-

upright heart *fear* and ſerve *him.*

10 *The young Lyons*, mightie and worldly minded men, although they think themſelves happy, yet *doe* they *lack* true peace of conſcience, *and ſuffer hunger*, and want that which is truly good; *but they, which* with a pure heart, and humble ſpirit, *ſeek the Lord*, and deſire to pleaſe him, *ſhall not want any good thing*, when the Lord in his Wiſdom ſhall think it needfull for them.

11 *Come* therefore, *O ye children*, that deſire to be informed, and with attentive minds *hearken*, and give good ear *unto me*, that am experienced in the mercies of the Lord, and *I will teach* and inſtruct *you* in *the fear of the Lord*, which is the beginning of wiſdom.

12 *What man is he*, among the Sons of men, *that deſireth* to live a good *life*, *and loveth* to ſpend *many dayes* ſo in this life, *that he may ſee* and enjoy *good* and happy days hereafter.

13 *Keep* firſt of all, thy *tongue from* ſpeaking *evil*, let that member doe no man wrong, *and* preſerve *thy lips from ſpeaking guile*, or that which is falſe, though it be to thine own prejudice: for the *Lord* abhorreth lying lips.

14 *Depart from evill*, avoid all things which thou knoweſt diſpleaſing to God, *and* yet think not that ſufficient, except thou alſo apply thy ſelf to *doe* that which is *good* and acceptable to him:

Seek

Seek peace between God and thy ſelf, thy ſelf and thy conſcience, thy ſelf and thy neighbour; *and* if thou ſhalt find that peace in any of theſe particulars, ſhall flie from thee, *purſue it* with all thy might that thou maiſt recover it.

15 *The* provident *eyes of the Lord* (for thy comfort in taking this courſe) *are* ever fixed *upon the righteous*, to preſerve them from all evill, and to confirm them in all good: *and his ears* of compaſſion *are* alwayes *open unto their cry*, to deliver them from all diſtreſſe.

16 *The face* of diſpleaſure, and the angry countenance *of the Lord*, on the contrary *is* ſet and bent *againſt them that* forſake good and *doe evill*, without remorſe of conſcience, *to cut off* and root out, not onely ſuch wicked perſons themſelves, but the very *remembrance of them from the* face of the *earth*, that there ſhall remain no memorial of them.

17 *The righteous* in their affliction *cry*, and flee unto God for ſuccour, and *the Lord* in mercie *heareth* their praier, yea, *and* in his good time *delivereth them out of all their troubles*, either by aiding them with ſpiritual comfort, that they faint not nnder them, or by removing their afflictions from them, or them from their afflictions, by taking them into heavenly joyes.

18 *The Lord* (who hath a continual care over his Elect) *is* ever *nigh unto them* in comfort, *that are of a broken* and humble *heart*: *and* alwaies *ſaveth ſuch* (and

no

no other) *as are of a contrite* and bruiſed *ſpirit*, that they fall not into deſperation.

19 *Many* in number, and great in weight, *are the afflictions* and troubles *of the righteous*, for they that will live godly in Chriſt, muſt ſuffer perſecution; *but the Lord* of his infinit goodneſſe forſaketh him not, but *delivereth him* in due time *out of them all*, that they ſhall not be able to do him harm.

20 *He*, even the Lord, *keepeth* and preſerveth *all his bones*, which though the wicked goe about to break, yet notwithſtanding all their attempts, *not* ſo much as *one of them is*, or ſhall be *broken* by them: and not onely ſo, but the hairs of his head are numbred alſo.

21 *Evill*, on the other ſide, *ſhall ſlay the wicked*, and turn them to deſtruction, *and they*, whoſoever they be, *that hate the righteous*, whom the Lord loveth, *ſhall be deſolate*, and deprived of the comfort of Gods holy Spirit,

22 *The Lord* by his power and goodneſſe, *redeemeth*, and ſaveth *the ſoul of* every one of *his Servants* from all evil; *and none* of them *that* put their *truſt* and confidence *in him*, and his mercy *ſhall be* left *deſolate*, or without conſolation.

Glory be to the Father, and to the Sonne, &c.

Pſalm

Psalm 103.

BLesse and magnifie *the Lord*, thy Creator, *O my soul*, for all his mercies and favours extended to thee, *and all that is within me*, holy, and pure, give praise unto, and *blesse his holy* and great *Name*.

2 *Blesse the Lord, O my soul*, I say again, as well for thy creation, as for all his other great and glorious works, *and* at any hand take heed, thou be not ingratefull to him, and *forget not*, nor let slip out of thy remembrance, *all*, or any of *his benefits*, as well in forming thee after his own Image, as in his continual care and preserving thee from many dangers.

3 *who*, onely by his power can, and of his meer mercie and goodnesse *forgiveth all thine iniquities*, pardoneth all thy sinnes, *as well actual as original*, how great soever, how many soever, as often, as with a pure heart, and humble spirit, thou repentest thee of them. *who*, like a good Physician, *healeth all thy diseases*, and thy infirmities, by the regeneration, and renewing of his holy Spirit in thee.

4 *who* onely *redeemeth* and saveth *thy life from destruction*, and utter ruine, and *who*, instead of taking just and severe revenge of thee, for thy sinnes, *crowneth* and compasseth *thee with loving kindnesse*, many blessings, *and* comfor-

reth

thee *with* his *tender mercies*, which are above the reſt of his works.

5 *who*, in his providence, *ſatisfieth*, and filleth *thy mouth*, and deſire, *with* all *good things* neceſſary for thy ſuſtentation; *ſo that thy youth*, by his power, *is renewed like the Eagles*, by curing thy weakneſſe and infirmitie, and making thee luſtie and ſtrong.

6 *The Lord* relieveth them that ſuffer wrong, and *executeth Righteouſneſſe and Judgement*, without reſpect of perſons, and ſtandeth *for all that are* unjuſtly *oppreſſed*, againſt thoſe that are too mighty for them.

7 *He*, in former times, at the publiſhing of the Law, *made known his ways*, and taught his Commandements *unto Moſes*, by whom, he gave directions to ſucceeding ages, what they were to follow, and what to avoyd: and *his* mighty *acts* were well known *unto the Children of Iſrael*, by their many and great deliverances.

8 *The Lord*, our God, *is mercifull* in forgiving offences, *and gracious*, in not imputing our ſinnes unto us: he is *ſlow to anger*, expecting the converſion of ſinners: *and plenteous in mercy*, exceeding in his love, and liberal in his benefits to thoſe that fear him.

9 *He will not alwayes chide*, nor be ever diſpleaſed with his children: *neither will he* remember our ſinnes, and *keep his anger* againſt us for them, *for ever*, but in his wrath he wil ever be mindfull of his mercie.

10 *He*

10 *He hath not dealt with us*, nor puniſhed us rebellious wretches, *after* the quality of our ſins, wherewith we have daily offended his patience, *nor hath* he *rewarded* nor retributed to *us*, *according* to the hainouſneſſe of *our iniquities*: for he knoweth, that if he ſhould ſtrictly into Judgement with us, no fleſh could be ſaved.

11 *For like as the heaven is high*, as we ſee, and far *above the earth*: *ſo great is his mercy* above his Juſtice, *toward them that fear him*, and in remorſe for their offences, truly turn unto him.

12 *As far* alſo in diſtance, *as the Eaſt* part of the world *is* ſituate *from the weſt*, which by reaſon of their ſeparation, can never come near to each other: *ſo far* at the leaſt *hath he removed*, and put away *our tranſgreſſions* and ſins *from us*, that they never ſhall come near unto us, to doe us any harm.

13 *Like as a* tender and compaſſionate *Father, pityeth his* diſobedient *children*, and upon ſubmiſſion receiveth them again to Grace: *ſo the Lord*, who is the Father of mercies, *pityeth* and grieveth to ſee the afflictions of *them*, *that* in *fear*, and trembling for their ſins, return unto *him*.

14 *For he*, the Lord, which knoweth all things, *knoweth* alſo *our frame*, that we conſiſt of fleſh and blood, ſubject to corruption and frailty, and *he* withall *remembreth*, and conſidereth, *that we are but even duſt*, faſhioned out of the earth, and therefore, muſt needs partake and

ſa-

ſavour, of earthly ſubſtance.

15 *As for* wretched and frail *Man* therefore, his *dayes are* but *as graſſe*, which is green in the morning, and before night is cut down and withered: and *as a fading flower of the field*, which for a while only, in the Spring-time, is beautifull, and afterward, is cropt or decayeth: even *ſo*, and in no more aſſurance is *he* that in the greateſt proſperity, *flouriſheth*. For after a while in a ſhort time, he is no more ſeen, nor his remembrance ſhall be no where found.

16 *For* as *the wind* and ſtorms *paſſeth over it* and every flower, *and* preſently *it is gone*, and withered, *and the place thereof* where it grew, *ſhall not know it*, nor bear it any *more*: So man, after he hath a while felt the troubles and ſtorms of this world, ſhall ſoon die, and be forgotten, and the place of his being will be no more known.

17 *But* yet *the mercy*, and loving kindneſſe *of the Lord*, to the Sons of Men, *is*, and was *from everlaſting*, and ſhall continue *to everlaſting*, to the end of the world: and ſhall ever be *upon them*, eſpecially, *that* with unfeined hearts, ſerve, love, and *fear him*: *and his righteouſneſſe* in all his promiſes, ſhall be accompliſhed to his ſervants and *unto their childrens children*, their poſterity, through many generations.

18 *To ſuch* eſpecially, *as* forget not his Commandements, faithfully *keep*, and obſerve *his Covenant*: *and to thoſe that remember*

member and be mindfull of *his Commandements*, and frame themselves, *to doe them.*

19 *The Lord*, who coōmandeth the observance of his Laws is most worthy of all Honour, and not to be neglected; for he *hath* (before the foundations of the World) *prepared his Throne*, and seat of Majesty *in the heavens*, where he is attended on, by the glorious company of Angels, *and his Kingdom*, is not straitned, or limited, to one peculiar place, or countrey, but he *ruleth*, and commandeth *over all* people and nations.

20 *Blesse* therefore *the Lord*, that is so mighty, *yee* that be *his* holy *Angels*, magnifie, and laud his holy Name, yea, *that excell in strength*, and *that* gladly *do*, and execute *his Commandements*, and that, by *hearkening unto*, and obeying *the voice of his word*, willingly execute his Will, and pleasure.

21 *Blesse ye*, and praise I say, *the Lord*, your, and our God, *all ye his* heavenly *Hosts*, ye blessed Angels, *ye* that are *Ministers*, and Servants *of his*, *that* willingly and gladly execute, *and do his pleasure.*

22 *Blesse* and praise together, with one accord, *the Lord*, our God, *all his works*, which he hath created, for the celebrating of his glory, whersoever ye remain, *in all places of his Dominion*, even every where: and lastly, as I began with thee O my Soul, to stir thee up to his praise, so I end with the same excitation, *Blesse*, Praise, Laud, and Magnifie *the Lord*, thy God.

God, *O my ſoul*, to whom he hath ever been ſo gracious, and merciſull.

Glory be to the Father, &c.

Pſalm III.

I *will praiſe the Lord*, and give thanks unto his holy Name, *with my whole heart*, and that not only in my private devotions, but *in the* publike *aſſembly* and meeting *of the upright* in heart: *and in the Congregation* of the faithful, the Church alſo.

2 *The wondrous works of the Lord* our God, even from the beginning, thorow all ages, even to this time, *are* ſo *great* and glorious, that worthily he alone deſerveth to be magnified for them; they are *ſought out*, and ſearched into *of all them that have pleaſure*, and delight in meditating, and contemplating *therein.*

3 *His work*, in the creation and fabrick of the Univerſe, *is honourable and glorious*, of all his creatures worthily to be admired: *and his righteouſneſſe* and equity, his care and providence, in the preſervation and government of it, is likewiſe to be magnified, becauſe it is permanent, and *endureth for ever.*

4 *He hath made* and perfected *his wonderfull works*, with ſuch wiſdom, and power, that they ought *to be remembred*, and

and his Name to be celebrated for them: And as he is omnipotent, so *the Lord is* also *gracious*, and loving to his servants, *and full of compassion*, plenteous in mercy to every repentant sinner.

5 *He hath* of his providence and bounty ever *given meat*, and all other necessaries, *to them that fear* and serve *him*: yea, and *he*, as he hath formerly, so *will* he *ever*, to the end of the world *be mindfull of his Covenant* of Grace, to his servants.

6 *He hath shewed* and manifested to *his people*, his elect, *the power*, and efficacy *of his* great *works*, not onely in the creation, but in the Redemption of mankind: *that he may give unto them* that are in Christ, *the heritage of the heathen*, according to the promise made to our forefathers.

7 *The works of his hands*, all his actions *are* done in *verity*, *and Judgement*, *and all his Commandements are sure*, just, holy, and worthy to be observed.

8 *They stand fast*, and are setled firm *for ever and ever*, to the end of the world: *and* they *are done*, and commanded, upon good grounds, *in truth and uprightnesse*, as being enjoyned by the Author of truth and equity.

He in the fulnesse of time *sent Redemption* and Salvation *unto his* Elect People, by Jesus Christ; *he hath commanded his Covenant*, of the New Testament *for ever* to be observed by them: and it concerneth

neth them carefully to keep it, becauſe he which commanded it, is a jealous God, and ſevere to tranſgreſſors and *Holy reverend is his Name.*

10 *The* filial *fear of the* ſame holy and reverend *Lord, is the beginning* and baſis *of* all true *wiſedom*; which whoſoever hath not attained to, is not really wiſe, howſoever he may be eſteemed by the world: but *a good* and perfect *underſtanding have they*, and they are truly wiſe indeed, *that do his Commandements*, and keep his Precepts: *his praiſe* and remembrance *endureth for ever*, and continueth throughout all generations.

Glory be to the Father, &c.

Pſalm 138.

6

I *will praiſe* and bleſſe *thee* O Lord, *with my whole heart*, with all my ſtrength: yea, *before the Gods*, in the preſence of thy holy Angels, *will I ſing praiſe* and laud *unto the.*

2 *I will worſhip* in fear and reverence *towards thy holy Temple*, dedicated to thy honour and ſervice, *and* I will *praiſe thy* holy and great *Name, for* two of thy bleſſings eſpecially, namely, for *thy loving kindneſs*, in comforting diſtreſſed ſinners, *and for thy Truth*, in performing thy promiſes: *for thou* thy ſelf *haſt* preferred and *magnified thy word* of Truth, *above all* the Attributes of *thy Name* elſe, whatſoever.

3 *In*

3 *In the day* and time of my affliction; *when I cryed* unto thee, by earnest prayer, *thou* didst not stop thine ears, but graciously *answeredst me*: yea *and strengthnedst me with* thy Grace, and *strength in my soul.*

4 *All the Kings* and mighty men *of the earth*, be they never so high in condition, *shall*, and may worthily *praise thee*, without disparagement to themselves: *when they*, by the preaching of the Gospel, *hear the words of thy mouth*, which are nothing but Truth.

5 *Yea, they shall sing* and rejoyce, in exercising themselves *in the wayes* and Commandements *of the Lord*: *for great* and unutterable *is the glory* and Majesty *of the Lord* of Hosts.

6 *Though the Lord* our God *be high*, and his Majestie be above all things, *yet* in his abundant mercy, *hath he respect unto the lowly* in their own eys; and the more humble they are, the more he regardeth them: *but* as for *the proud*, and those which exalt themselves, *he* despiseth them, and *knoweth* them, as it were *a farre off.*

7 *Though I walk* and live *in the midst of trouble* and sorrow, and in the shadow of death: yet, whensoever I call upon thee faithfully, *thou wilt* (I know) *revive* and raise *me* up: *thou shalt* also *stretch forth* and reach unto me *thy hand* of power, *against the wrath* and malice *of mine enemies*, and bridle their fury: *and thy right hand* of omnipotence *shall save me* from all their enterprizes.

8 *The*

8 *The Lord* of his goodneſſe *will perfect* and finiſh *that which concerneth me*, and my ſalvation: *thy mercy* and loving kindneſſe, *O Lord*, never faileth, but *endureth* from generation to generation, even *for ever*; Withdraw not therefore, that mercy of thine from me, O Lord, and *forſake not* thou *the work of thine own hands*, not made by any ſtrange God, but by thee, the only and true God.

Glory be to the Father, &c.

Pſalm 145.

I *will extoll* and praiſe *thee, my God*, and Creator, *O King* of Majeſtie and Glory: *and I will bleſſe* and magnifie *thy Name*, O preſerver of mankind, *for ever and ever*, even all the dayes of my life.

2 *Every day*, not a day ſhall paſſe over my head, but *I will bleſſe thee*, and be ſpeaking of thy mercies: *and I will praiſe* and give thanks unto thee, and to *thy Name, for ever and ever*, as long as I live.

3 *Great* and glorious *is the Lord*, farr exceeding all the falſe gods of the heathen, *and greatly* is he *to be praiſed* for all his works: *and his greatnes* hath neither end nor beginning, but *is unſearchable*, and paſt mans finding out.

4 *On generation* and age *ſhall praiſe* and

leave the memory of thy goodneſſe, and *thy works* of power, wiſedom, and mercy *to another* ſucceeding generation; *and ſhall declare* to poſterity, the remembrance of *thy mighty acts*.

5 *I*, my ſelf, as well as I am able, *will*, as I have good cauſe, *ſpeak of*, and extoll, *the glorious honour*, and the exceeding greatneſſe *of thy Majeſtie*: *and* tell unto the people the excellency *of thy wondrous works*.

6 *And* not onely I, but all other *Men, ſhall* be forced to confeſſe, and *ſpeak of the* exceeding *might*, and the wonderful effects *of thy terrible acts*, againſt thine enemies: *and I*, according to my poor ability, *will declare* unto poſterity *thy greatneſſe* and Majeſtie.

7 *They*, even all people, which are governed by thy power, and ſatisfied with thy goodneſſe, *ſhall abundantly utter*, and continually with praiſe acknowledge and keep *the memory of thy great* and ſuperabundant *goodneſſe* and mercy: *and ſhall*, in all aſſemblies and congregations, *ſing*, and rejoyce, becauſe *of thy Righteouſneſs*, wherewith thou ruleſt and diſpoſeſt all things.

8 *The Lord* our God, notwithſtanding our grievous ſins, *is gracious*, and loving, yea, *and full of compaſſion* by nature, evermore *ſlow* and unwilling *to* wreak his *anger* upon us, it being an act contrary to his diſpoſition; *and* inſtead of puniſhing, he is *of great mercy*, and ready to pardon the repentant.

9 *The Lord is* alſo *good* and gracious,

not

not to any particular person or people only, but *to all* that turn unto him, *and* if we shall consider *his tender mercies* to the sons of men, they *are over* his Justice, and *all his* other *works*.

10 *All thy works* and creatures *shall therefore praise*, and magnifie *thee*, *O Lord*, in general: *and* above the rest, *thy Saints*, and servants, to whom in particular thou extendest thy mercy, *shall blesse* and continually praise *thee*, for the same.

11 *They* especially *shall* not be silent, but *speak of*, and declare unto those, that have not known thy Name, *the Glory* and Majestie *of thy Kingdom*, which is above all the Kingdoms of the earth, *and* shall, wheresoever they come, *talk of*, and set forth *thy* mighty *power*, which no Potentate is able to resist.

12 *To make known* and to make manifest thereby *to the sonnes of men*, even all the generations to come, *his mighty* and wonderfull *acts* which he hath done in our time, and in the ages foregoing: *and* also *the glorious Majesty*, and superexcellency *of his Kingdom*, and power.

13 *Thy Kingdom*, O Lord, is not temporary, or of short continuance, but it *is an everlasting Kingdom*, was without beginning, and never shall have end: and this *thy dominion* and rule *endureth* firm and stable, *throughout all generations*, to the end of the world.

14 *The Lord* in his mercy *upholdeth* and lifteth up *all* those *that fall* by frailty and weaknesse: *and raiseth up* by the

grace of his holy Spirit, *all those, that be* dejected, *bowed* and cast *down* with the thought of their sinnes.

15 *The eys of all* creatures *wait* and are fixed *upon thee*, as upon their carefull father, for sustenance and help: *and* they no sooner call unto thee, but *thou* of thy providence, supplyest their wants, and *givest them their meat*, and all things necessary for them, not only in due proportion, but *in due season*, and time also.

16 *Thou openest thy hand* of bounty, *and satisfiest the* insatiable *desire of* men, which nothing but thy self can satisfie, and of *every* other *living thing* besides.

17 *The Lord is* onely *righteous*, just and unreprovable *in all his wayes*, and actions: *and* it is he onely that is *holy*, and pure *in all his works*.

18 *The Lord is nigh* and ready at hand, *unto all them, that* in distress, *call upon him*, and seek unto him for help. Yea, *to all*, without respect of persons, *that call upon him in truth*, faith, and uprightnesse of heart.

19 *He* is so gracious, that he *will* not only hear them, but grant their petitions, and *fulfil*, and satisfie *the desire* and request *of them that fear* and serve *him*: *he also will hear their cry*, in time of affliction, *and will save* and deliver *them* out of all their trouble.

20 *The Lord*, by his omnipotent power, *preserveth* and keepeth *all them, that love him* sincerely, and obey his Commandements, *but* as for *all the wicked*, and unrepentant obstinate sinners, those

those *will he destroy*, from the face of the earth.

21 *My mouth shall*, as long as I have any being, *speak of*, and declare *the praise*, and Majesty *of the Lord*, most mighty, *and* as I do, so *Let all flesh*, people, nations and kindreds, from the rising of the Sun, to the going down thereof, *bless*, laud, and magnifie together with me, *his holy* and great *Name*, even *for ever and ever*, from this time forth for evermore.

Glory be to the Father, and to the Son, &c.

Imprecation.

THis part of *Devotion*, (or of *zeal*, as I may call it) although it ſeem harſh, and not well to ſtand with the *Charity* of a Chriſtian, yet in ſome *caſes* it hath been, and may be lawfully uſed.

1 When the *Church* of *God*, in any part of the *world*, lyeth (as it were) at the *ſtake*, and groaneth under the burden of *Perſecution*, and the *enemies* thereof are *incorrigible*, and not to be *reconciled*; In this *caſe*, not onely a *private man* in his *Devotions*, but the *Church* alſo in *general* may uſe theſe *Imprecations*, to the end that the *Church* may by theſe kind of *Prayers*, and *Gods aſſiſtance*, recover its former *Peace* and *Quiet*.

2 When a *Chriſtian* ſhall perceive that his *enemies* aim altogether (againſt the *Rules* of *Charity*) at the utter *ſubverſion* both of his *Body* and *Soul*; In this *Caſe* alſo a man may (without breach of *Charity*) uſe theſe Imprecations.

In either of which *Caſes*, if the *children* of *Gods* or our own *enemies* ſhall joyn, aſſiſt, or perſiſt *maliciouſly* in the ſteps of their *Parents*, they are in our eſtimation to be accounted of no *better*, nay, not ſo *well* as the very *Heathen* who have not known the *Name of God* at all.

And

And to this end, I have given you a *taſt* only of ſome of the *zealous wiſhes*, and *earneſt deſires* or *Imprecations* of ſome *holy* men, *Prophets* and *Apoſtles*, which are ſet down in *ſacred Scripture*, left (no doubt) for our *imitation* in the ſeveral *caſes* before mentioned.

Imprecations againſt the *Enemies* of *God* and his *Church*.

OF *Moſes* in the rebellion of *Korah*, *Dathan*, and *Abiram*, *Reſpect not thou their Offering*. Num. 16. 15.

Of *Ezekiah* againſt *Senacherib*, the blaſphemous King of *Aſſyria*. 2 Reg. 19. 15.

Of *Aſa* againſt *Zerah*, the King of *Aethiopia*. 2 Chr. 14. 11.

Of *Jehoſaphat* againſt the *Moabites* and *Ammonites*. 20. 6.

Of *Nehemiah* againſt *Sanballat* and *Tobiah*.

Turn their reproach upon their own head, and give them for a prey in the land of captivity, Neh. 4. 4.

And cover not their iniquity, and let not their ſin be blotted out before thee. Neh. 4. 5.

Of *David* againſt *Gods* enemies in many places.

Deſtroy thou them, O God, let them fall by their own counſels: caſt them out in the multitude of their tranſgreſſions, for they have rebelled againſt thee. Pſa. 5. 10.

Break the arm of the wicked. 10. 15.

Break their teeth, O God. 58. 6.

68. 1. *Let God arise, and let his enemies be scattered, let them also that hate him flee before him.*

74. 4. *Lift up thy feet, that thou mayest utterly destroy every enemy which hath done evil in thy Sanctuary.*

79. 6. *Powr out thine indignation upon the Heathen that have not known thee.*

Ps. 83. 13. *O my God, make them like a wheel, and as the stubble before the wind.*

15. *Persecute them with thy tempest.*

16. *Make their faces ashamed.*

17. *Let them be confounded and vexed evermore: let them be put to shame and perish.*

129. 6. *Let them be as grass upon the house top, which withereth before it groweth up.*

140. 8. *Let not the ungodly have his desire, O Lord, let not his mischievous imagination prosper, lest they be too proud.*

9. *Let the mischief of their own lips fall upon them.*

10. *Let hot burning coals fall upon them: let them: be cast into the fire, and into the pit, that they never rise up again.*

Act. 4. 24. Of the *Apostles* against the *high Priests.*

Of Saint *Paul.*

1 Cor. 16. 22. *If any man love not the Lord Jesus Christ, let him be* Anathema Maranatha.

Gal. 1. 9. *If any man preach any other Gospel, &c. let him be accursed.*

5. 12. *I would they were even cut off that trouble you.*

Against

Againſt the *Enemies* of our *Souls*.

LEt them be confounded and put to ſhame, that ſeek after my ſoul. Pſal. 35. 5.
Let them be as chaff before the wind. Pſ. 35.
Let the Angel of the Lord chaſe them.
Let their way be dark and ſlippery. 6.
Let the Angel of the Lord perſecute them.
Let Deſtruction come upon them. 8.
Let them be confounded and aſhamed.
Let them be driven backward. 40. 14.
Let them be deſolate. 15.
Let death ſeize upon them. 55. 15.
Let them go down quickly to Hell.
Let them be covered with reproach and diſhonour. 71. 13.
Set a wicked man over him. 109. 6
Let Satan ſtand at his right hand.
Let his Prayer become ſin. Pſa. 109. 7
Let his days be few. 8.
Let his children be fatherleſs, and his wife a widdow. 9.
Let his children be vagabonds and beggars. 10.
Let the extortioner catch all he hath. 11.
Let there be none to extend mercy to him or his children. 12.
Let his poſterity be cut off. 13.
Let the iniquity of his fathers be remembred. 14.
Caſt forth lightning and ſcatter them, ſhoot out thine arrows and deſtroy them. 144. 6.

And it is not to be conceived that theſe *Imprecations* ariſe from a *weak affection*, as though the *godly* were *glad*, or *rejoyced* at the *deſtruction* of the *wicked*,

nor to *persecute* them out of the *malice* of humane *nature*.

1 But for as much as the *love* of *God* ought to be preferred before the *love* of our *Neighbours*, and that then our *Neighbour* is truly loved, when that *love* respecteth the *glory of God*; we worthily preferr his *glory* before the love of his *enemies*, who by their *wickedness* would endeavour to *obscure* it.

2 They used these *Imprecations* against those *enemies*, when they were out of *hope* (as is before said) of their *amendment*.

3 And lastly, it was done not so much to *destroy* the persons, as to *frustrate* their *counsels* and *imaginations*.

The

The ten Commandements paraphraſed.

THe *Law* of the *Two Tables* was written by the *Finger of God*, and delivered and *promulgated* by the *Miniſtry* of *Moſes*, and *Angels*, and contained ſummarily what *God* commanded the people to *obſerve*, and what to *avoid*. Deu.4.13. 10.3. 4. Ex.19.24. Act. 7.53. Gal.3.19. Heb.2.2.

It is divided into two Parts,

Our duty toward God.

Our duty towards our Neighbour.

The *four* firſt Commandements enjoyn the *firſt duty*

The *ſix* laſt, the *laſt*,

And thus follow.

God ſpake all theſe words, ſaying, I am the Lord thy God, which brought thee out of the Land of Ægypt, out of the houſe of bondage.

In the *Preface*, by mentioning of *Gods* Name, *God ſpake*, &c.

Jehovah *His Majeſty*,

Spake *By his word*,

The *hearers* were prepared to *attention*,

The *Brevity* and *Order* of the *commandements* make them *eaſie* to be *learned*.

This *Preface* belongeth to all the *Decalogue*

calogue, and containeth a deſcription of the *Perſon* who gave the *Law*.

Who being *God*, the *Creator* and diſpoſer of all things, is to be *obeyed*: neither are we to make any ſcruple or doubt, but that all things which he commandeth us in his *Law*, are juſt and holy.

I am the Lord, Who only is *Omnipotent*, and was from all *Eternity*, from whom all things that are had their beginning, and who hath abſolute and ſole power to command and preſcribe *Laws* unto us.

Thy God *Happy is the people who have the Lord* Pſ. 144. 15 *for their God.*

By theſe words (*thy God*) every one of us may receive particular *comfort*, that as he is *able*, ſo he is *willing* and ready (by making this Covenant to be *ours*) in his particular providence and care, to doe good to every one of us in our need, if we keep his *Commandements*.

God. A *God*, to releeve and aid us, not a ſevere *Judge* to condemn us.

Let, us therefore,

With all *reverence ſerve* him as a *Lord*.

With earneſt *deſire*, *repair* to him in our need, as to *a mercifull God*.

With *hearty zeal*, *love him* for his goodneſſe.

With *trembling*, fear to offend him for his *juſtice*.

Lev. 20. 7. *And let us be holy, as he is holy.*

which brought thee &c. In this delivery of the *Jews* from their *ſervitude*, is his infinite *Power* deſcribed:

bed: whereby he is declared to be as well able to *ſave* his ſervants, as to *confound* his enemies.

And this *deliverance* is foretold and paralleld by the Prophet, as a *Type* of our *deliverance* from the ſervitude of ſin. Eſa. 52.

The firſt Commandement

Thou ſhalt have no other Gods before me.

HAving (as it were) ſetled in our hearts his *Authority* and *Power*, to preſcribe and make *Laws*, unto us, his firſt Precept is, that *we have no other Gods before him.* *Thou ſhalt have no other Gods*

1 Neither by abating any *reverence* due to him,

But to *worſhip* him with all our *heart*.

By *acknowledging* him to be the only true God.

By *honouring*, *ſerving*, and *praiſing* him above all things.

By *truſting* & *relying* wholly upon him.

By *expecting* all good from him.

By *humbling* our ſelves before him, and patiently *bearing* whatſoever he ſhall pleaſe to lay upon us, and *ſubjecting* our wills wholly to his.

2 Not by *attributing* any honour to other *Gods* or *Idols*, or putting any *confidence*

dence in *Saints* or *Angels*, *Earthly* pleasures, *Riches*, *Honours*, or the like, leſt we offend thereby.

Gen.30.1. As *Rachel* did, by asking children of *Jacob*.

2 Kin.5.6. As *the King of Syria*, by deſiring *Joram* to heal *Naamans* leproſie.

2 Chr.16.12. As *Aſa*, by too much truſting to his *Phyſicians*.

Lu.12.16. *As the Fool in the Goſpel*, truſting to his riches.

Before me. Neither *ſecretly* in thy *heart*.

Nor in the *view of God* and the *world* openly.

Not, but that *God* is every where, and ſeeth into the ſecret corners of our *hearts*, and is *omniſcient*; but to ſet a note or brand of *impudence* upon us, for our indgnity to him, if we ſhall make open profeſſion of our *Idolatry* to any falſe *God* or *Idol*, in worſhipping it, or of our exceſſive love, or doting upon any *Creature*, by putting confidence in it, and neglecting our dependance on *God*, who is only *able*, by his omnipotency, to *relieve* us.

This Commandement enjoyneth the inward worſhip of God.

The

The ſecond Commandement.

Thou ſhalt not make to thy ſelf any graven Image.

AS in the firſt *Commandement*, *God* requireth, that we *worſhip* him only *inwardly*, ſo in this, he forbiddeth all undue and indirect *outward worſhipping* of him: and enjoyneth us, not to make any reſemblance, to *worſhip* him by; becauſe he is a Spirit, and is only to be *worſhipped* in *Spirit* and *Truth*.

It conſieth of two parts.

1 A prohibition of *making any Image* repreſenting his Divine God-head.

2 Of *exhibiting* any worſhip to any Image.

And that,

1 Becauſe he is *incomprehenſible*, cannot be repreſented in any form viſible.

2 Becauſe he is *able to puniſh* the contemners of his *Name*,

And to *bleſſe* his true worſhippers.

Thou ſhalt not, &c.

1 Therefore we are not to *grave*, or make any *Image*, or reſemblance of him.

For when he gave the Law, (ſaith *Moſes*) *he appeared in no manner of ſimilitude.* Deu. 4. 15.

To whom then will ye liken God? or to what likeneſſe will ye compare him? Eſa. 40. 18

2 Neither are we to make the *likeneſſe* of any thing to worſhip it.

For as we ought not to make any *reſemblance*

ſemblanee of him: ſo neither when we make the *ſimilitude* of any thing elſe (the *true uſe of making Pictures, and the like, being lawfull*) *not to worſhip* or attribute any *honour* to it.

Not that all *Images* are hereby *forbidden.*

1. For ſome in the *Old Teſtament* were *Typicall.*

The *Brazen Serpent*, being the Type of Chriſt.

The *two Cherubins* on the *Ark* repreſented the Majeſtie of *God* attended by his *Angels*, &c.

Some are for *Ornament*; Many in the fabrique of the *Temple*, and in the *holy Veſſels* of it.

3. Some *Hiſtorical*, of ſtories either out of the *Scriptures*, or of other *writers.*

4 Some for inſtruction in the *nature* of *Beaſts*, *Cities*, and *Countries.*

Rom. 1. 23 Saint *Paul* ſaith, that *the Gentiles changed the glory of the incorruptible God, into an Image like to corruptible man, and to birds, and four-footed beaſts, and creeping things; wherefore God gave them up to uncleaneſſe, &c.*

Thou ſhalt not bow down, &c. 1 Either by *bowing* the body, *uncovering* the head, or *bending* the knee to them.

2 Or by ſetting the ſame in any *eminent* place to *worſhip them*, beſtowing extraordinary *coſt* on them; making pilgrimages to them, or dedicating *Altars*, *Lampes*, or the like to them.

For I the Lord, &c. By this *Commination*, he ſheweth his *power* to *puniſh* offenders, and that he is *able*, and all-ſufficient, to *ſupply* our wants likewiſe.

Like

Like the jealous husband, who will have no partner in his love. *Am a jealous God.*

And ſuffereth no *Corrival*, *Competitor*, or *ſharer* in his *Service*.

My Son give me thy heart, thy whole heart.

Puniſhing them that run after falſe Gods, in many *deſcents*, even as long as they ſhall continue in their *idolatrous* courſes. *And viſit the ſins, &c.*

Though the ſon ſhall not bear the iniquity of the father, yet this is ſo odious to him, that he will take vengeance of the Idolatrous generation.

As of the Jews in general.

Solomon, and others.

1 To ſhew how odious *Idolatry* is to him.

2 To force men (who naturally have a love and care to their *poſterity*) by this commination, to abſtain from it, leſt their iſſue be plagued.

Confounded be all they that worſhip carved Images, and that delight in vain Gods. Pſa. 97. 7.

The mercy of the LORD is { *over all his works.* / *over his Juſtice.* } *And ſhewing mercy, &c.* 145. 9.

For whereas he puniſheth *Idolaters* in his *Juſtice*; but to *three* or *four* generations, He is *mercifull* to *thouſands* of thoſe that worſhip him aright, *throughout all generations.* Ja. 2. 13.

His *reward* is always greater than his *puniſhment*. Lu. 1. 50.

Of his own nature more bent to ſhew mercy

mercy than to execute severity.

Isa. 28. 21 It is his *proper work*, and suitable to his *nature*, to have *mercy*, but he is hardly drawn to *punish*, as being a *work* altogether *unsuitable* to his disposition.

To them that love me. With their *whole heart*, without *hypocrisie*, and doe not impart that *worship* to others, which is *due* to him.

And keep my Commandements. In *obedience*, walking in his ways.
All his *Commandements*; but chiefly this, concerning his *worship*.

The third Commandement.

Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltlesse, that taketh his Name in vain.

The scope of which is to shew what reverence is due to *God* in our *Conversation*, especially in the use or abuse of an *Oath*.

Thou shalt not take the Name of the Lord in vain. THe *Name* of the *Lord*, which in it self, is *Holy*, *True*, and *Just*.
And therefore we ought not to *prophane* it, or take it in our mouths, *lightly*, or upon every small occasion.

Herein

Herein we offend,

When we *blaſpheme* God, either openly, or in our *hearts.*

When we uſe *his holy word* to any prophane, ſurrilous, or impure end.

When we commit *Perjury.*

When we *murmure* againſt him.

When we leave his *Providence*, and conſult with *witches*, or the like.

When we *ſwear*, upon trivial, and light cauſes.

When we *curſe*, or uſe unlawfull *Imprecations.*

When we perform not that which we faithfully promiſe.

When we (in any action of our own) *detract* from *Gods glory*, and attribute, and *arrogate* too much to our ſelves.

An *Oath* is to be miniſtred when the *glory* of *God* is *queſtioned*, or ſome *weighty* matter *urgeth* it, upon the *Magiſtrates* command. And to be *taken* by *thoſe* who are of *yeares* of *diſcretion* and in their *right ſenſes.*

The *Lord*, and *Judge* of Heaven and Earth, who *ſeeth*, and obſerveth all our *actions*, is ſo far from *conniving* at this ſin, that without repentance, he will *condemn* every one that offendeth therein. *For the Lord will not, &c.*

Saul, for unadviſed *curſing*, and *adjuration*, loſt a victory againſt the *Philiſtines*, 1 Sam. 14. 24.

For *conſulting with a witch*, was (with his *ſons*) brought to untimely *end.* 31. 4.

Sennacherib, for blaſpheming *God*, was ſlain by his own *ſons.* 2 Kings 19. 10.

Annanias, for *lying* to the holy *Ghoſt*, dyed ſuddenly. Act. 5. 5.

The

The fourth Commandement.

Remember that thou keep holy the Sabbath day, &c.

IN this Commandement are *two things* contained.

1 A *Precept* or declaration of the will of *God.*

To ſet apart ſome day,

1 To the publick *worſhip* of *God.*

2 In *ceaſing* from our *labours.*

2 *A Reaſon* of the Commandement.

1 Becauſe *God* after the *Creation* reſted on the *ſeventh* day.

2 Becauſe he alſo *bleſſed* and *ſanctifi-ed* it.

Remember. Let not worldly cares put it out of thy *mind*, but obſerve it with all care and *Religion.*

And not without great cauſe was this *Precept* ſo ſtrictly urged.

1. Becauſe by the *neglect* of it, ariſeth the neglect of all *ſpiritual* dutie.

2 Becauſe in it was contained a *Type* or ſhadow of the great and everlaſting *Sabbath*, which is our *Sanctification.*

3 Becauſe we have thereby, ſome time to ſhew *mercy* to our ſervants and beaſts, wearyed with labour.

That thou keep holy &c. In frequenting the *Church*, and there to exerciſe thy ſelf,

In

In Prayer.
Hearing the *word*.
Receiving the *Sacrament*.
In pious and religious *works*, as
Visiting the *ſick*.
Releeving the *poor*,
Meditating on *Gods works*.
Praiſing him for them.
In refraining from *ſin*.
In reſting from ſervile *labour*.

And although that part of the Jews *Sabbath* be abrogated which reſpected the *Seventh* day *Sacrifices*, and other *exteriour acts* of Gods worſhip, commanded, and enjoyned to the *Jews*: yet the *Church* hath appointed inſtead thereof *the Lords day* or *Sunday* (called the *firſt day of the week*) wherein all *Chriſtians* are bound to retain and obſerve all the duties of the firſt *Sabbath*, avoiding the *Jewiſh* ſtrict and ſuperſtitious *Ceremonies*.

Rev. 1. 10. Act. 20. 7. 1 Cor. 16. 1.

In following the *vocation appointed* thee by *God*, wherein thou art to *omit* nothing, neceſſary for the *ſuſtentation* of thy family.

Six *dayes*, &c.

And not to *ſpend* thoſe ſix days wholly in *idleneſſe*, *pleaſure*, or *exceſſe*.

Nor in the *publique duties* of the *Sabbath*, and thereby neglecting the *care* over thy family.

In *that day*, neither *thou*, nor any of thy *family*, or *cattel*, ſhall doe any *ſervile labour* (except in caſe of *neceſſity*, and *preſervation* of *Gods creatures* from damage or loſſe) but ye ſhall ſpend it in thoſe Religious *duties*, formerly ſet down.

But the ſeventh day.

In

In case of *necessity* (*The Sabbath being made for man, and not man for the Sabbath*) we are to conceive, that it was ordained not to *destroy*, but to *preserve* him; and therefore all works are not forbidden that day.

Numb.28. 1. 1 *As dressing of meat.* By the example of the *Priests*, who on the *Sabbath killed* Mar.12.1. *the Beasts for Sacrifice, and dressed the rest.* *De Coron. militis.c.3.* And of *Christs Disciples, plucking ears of corn*, and *Tertullian* saith, that the *Antient and Primitive Church never fasted on the Sabbath day.*

2 *Ministring Physick to the sick.* By Luc.6.7. the example of our *Saviour healing on* Joh.5. *that day.*

3 *Saving Corn, Hay-houses*, and the like Mat.12.11 from perishing. By our *Saviours* question to the *Pharises.*

2 *The Reason* why *God* commanded the observation of the first *Sabbath* was,

1 Because, after *God* by his *word* had created the *universe* of nothing, he rested himself, *from all the work that he had* Gen.2.2. *made.*

2 Because this day was by him *blessed* and *Sanctified.*

And the reason why the *Seventh day* was changed by the Apostles, and continued by Christian Emperours, into the *first day of the week*, upon which the *Christians Sabbath* is observed, was in remembrance of our Saviours *Resurrection*, Joh.20.19 (which hapned on this day) as may be gathered by *Christs* selecting that day to appear twice to his *Apostles* after his *Resurrection.*

The

The second Table

The fifth Commandement.

Honour thy Father and thy Mother, that thy dayes may be long on the Land, which the Lord thy God giveth thee.

AS the *first Table* teacheth the *honour and love of God*, so doth the *second*, the *duty* we owe to our *Neighbour*. And the first *Commandement* of this *Table* enjoyneth us to *honour* and *reverence* our *Parents*, as being the *thing* which *God* esteemeth next in degree to his *Honour*.

And it containeth,
First, *A Precept.*
Secondly, *A Promise.*

1 The *Precept* is general and particular.

1 The *General* comprehendeth our *Duty* to all our *Elders*, and *Superiours*, whom *God* hath set over us, for our government and preservation; which *duty* is of *necessity* to be performed, in respect of the upholding of *Politique* government.

2 The *Particular Precept*, conteineth our *duty* to our natural *Parents*, Father and Mother, of what degree, estate, or condition soever they be.

Whe-

Whether *Poor* or *Rich*, *Good* or *Bad*, this *Commandement* layeth hold on us.

Honour thy Father and Mother.

That which we are *enjoyned* to doe by these *words*, is to

Reverence them: as from whom we received our *being*.

Love them; for their care, sorrow and pains, in our *education*.

Obey them: in all lawfull things, as being appointed by *God* to command over us.

Be thankfull to them: In requiting their *charge*, and *love*, In ministring to their *necessities*.

Be patient with them: In their *Correction*, and bearing with all their *Infirmities*.

That which we are *forbidden* to doe against them, is

Exod. 21. 17. *Not to speak evil of them, or to curse them.*

Lev. 20.9. *Not to see them want.*

Mar.15.5. Mar.7.11. *Not to be ashamed of them*, for poverty, or other cause whatsoever.

That thy days may &c.

2. *The Promise* is made to all such, as shall keep this *Precept*, which is *Long days*, of life *here*, and *happy* too; else they would be no better than a *Curse*.

Long days hereafter, for ever in blisse, which is the highest blessing that can befall to any.

Eph. 6. 2. It was Saint *Pauls* observation that this was the *first Commandement* that had a Promise annexed to it.

This *Promise* God made,

1 To

1 To allure us to the *Duty* of reverencing and obeying our *Parents*, and Superiours.

2 To shew, how highly he esteemeth of it.

3 It suits with the Commandement, If we honour our Parents, who gave us life, we shall be rewarded with long life.

The sixth Commandement.

Thou shalt not kill.

THis *Commandement* followeth *properly* and in *order* in the next place: for mans life being the most pretious thing in this *world*, and upon which all other things *depend*, *God* seemeth to take *care* by this *Commandement* for *peace* and *quietnesse*, whereby mans life may be *preserved*.

The *life* of *man* ought to be *preserved* for three respects.

1 Because *God* is the *Judge* of man only.

2 *Nature* desireth nothing more than the preservation of life.

3 *Murther* destroyeth all *society*.

Neither thy self nor others.

Neither shalt thou have any *desire* to do any such *act*. *Thou shalt not kill.*

Under this *Commandement* are divers other *particulars* forbidden; for as *God*

forbiddeth the *Act*, so doth he command that all *occasions* or means to execute that *Act* be forborn and taken away.

If *God* commands us not to kill, then he prohibits the affections to

Slaughter.
Anger.
Unjust war.
Quarrelling.
Chiding
Hatred.

Mat. 5. 22. And all other things of this nature, which may be as provocations to *slaughter*.

And on the *contrary* he enjoyneth us
To love our Neighbours as our selves.
To live *peaceably* & *quietly* with them.
To do good for evill.
And all this because
Man is the Image of God.
Flesh of our Flesh.
The thing that *Christ* paid so dear for.

The seventh Commandement.

Thou shalt not commit Adultery.

Thou shalt not commit adultery.

THe chief aim and scope of this *Commandement* is to preserve the *mariage* bed inviolate. And with great reason it is placed *next* to the prohibiting of *homicide*, because that *next* and *dearest* to a *man*, after his own life, is the preservation

vation and honour of his *Wife*; for they two *are but one flesh*. Gen.2.24.

And by this *Commandement* is also implicitly and secretly forbidden, *whoredom, Incest, Sodomy, Sins against Nature. Unlawfull desires and affections, uncleanesse, Evil talk, Obscene Songs, and Impudent behaviour, uncivil sight, Lascivious Pictures, Intemperance of Diet, Delicacy* and *excesse in Apparel*, and the like, being provocations to the *Sin* here forbidden. Ro.1.26. Mat.5.28.

And as we are *prohibited* these things, so are we *commanded* hereby, To live *Chastly, Temperatly, Modestly*, and *Purely* in heart. For by these Vertues (as our *Saviour* telleth us) we shall come to the *beatifical vision of God*, and enjoy that *Blessednesse* which he hath promised to those, that in pureneſſe of heart, love and serve him. Mat.5.8.

The eighth Commandement.

Thou shalt not steal.

THat is, thou shalt not take from *another* any thing which is not thine *own*. And against this *Commandement* we may offend divers ways. *Thou shalt not steal.*

By committing *Sacrilege*, taking any thing from the *Church*.

By *with-holding* that which is due to *King*, or *Prince*.

By *robbing* on the high way, or out of houſes.

By deceiving any man,

In *bargaining*.

In falſe *weights* and *meaſures*.

In being *bankrupt* without cauſe.

By *oppreſſing the poor*, or keeping his pledge.

By *encroaching upon the* poſſeſſions of any other, either by violence openly, or by fraud, in removing Land-markes, &c.

By keeping that which is found from the true owner.

By *denying* or concealing a truſt.

By *detaining* the *Labourers hire*.

By *living idely*, and eating out of another mans labour.

By *neglecting* a Maſters ſervice, and miſpending his goods.

The ninth Commandement,

Thou ſhalt not bear falſe witneſſe againſt thy Neighbour.

Thou ſhalt not bear falſe witneſſe.

THou ſhalt not give falſe evidence before a *Judge*, againſt any man. Whoſoever doth ſo, is not only guilty of the breach of this *Commandement*, but of the *Third* alſo, in committing *Perjury*.

Nei-

Neither is falſe *Teſtimony* with an *Oath* forbidden only, but alſo without an *Oath*.

1 Thou ſhalt not *accuſe* thy *brother* unjuſtly.

Slander him.
Revile him.
Backbite him.
Abuſe him by uncivil jeſts.

2 Thou ſhalt not *lye* or *equivocate*,
Either for *ſport*.
Or to avoid *danger* or *loſſe*.

For though ſome ſeem to approve
Of *Jacob*, in lying to his Father, that he was *Eſau*. Gen. 27. 19.
The *Midwives*, to ſave the Children. Ex. 1. 19
Rahab the *Harlot*, to ſave the ſpies. Joſh. 2. 4. 5
Micho', to ſave *David* her husband. 1 Sam. 19. 14.
Judith, to deceive *Holofernes*. Jud. 11, 5.

Yet it is ſafer (with *Saint Auguſtine*) to hold, that all *lyes*, *being directly oppoſite to truth*, *muſt needs be ſin*. S. *Auguſt.*

The tenth Commandement.

Thou ſhalt not covet thy Neighbours houſe.

THis *Commandement* is directly againſt *Covetouſneſſe*, or evill *Concupiſcence*, the iſſue of *Original ſin*, which was derived to all *mankind*, after the fall of *Adam*. *Thou ſhalt not &c.*

No man ought to *covet* or deſire (no not ſo much as in his heart) *any thing*, which *Not covet.*

which belongeth to *another man*, and whereby he may receive any damage or detriment.

Neither his *house*, which is his inheritance, and his defence against the heat of the *Sunne*, and the sharpnesse of the *cold*.

Nor his *wife*, which is *bone of his bone, and flesh of his flesh*. His partner as well in *sorrow*, as *pleasure*.

Nor *his servants*, without whose *help* and *labour*, he cannot dispatch his *affairs*.

Nor *his Cattel*, which doe his *work*.

In conclusion, *nothing*, which may any way *prejudice him*.

Jam. 2. 10. Now, seeing that *He which is guilty in breaking one part of the Law, offendeth in all*, and that to the *keeping* of it, the whole inward and outward man is required, and that the *flesh* (while we are in this world) is wholly opposite to the *Spirit*: It is impossible for us to fulfill the same by our own endeavours. For it is with us as it was with Saint *Paul*, Rom. 7. 18. *In our flesh dwelleth no good thing, and the good that we would, we doe not, but the evil which we would not, that we do.* And seeing also, that *by the deeds of the Law* Rom. 3. 20. *no man can be justified*: not that the *Law* 8. 7. is in fault (being good of it self) but our 8. own flesh, *the carnal mind being enmity with God, and they which are in the flesh, not being able to please him*: for the *comfort* therefore of all, when as neither the *works* of the *Law* could *justifie* us, nor

nor we were able to *fulfill* the same, *God* of his infinite *mercy*, sent his *Sonne Christ Jesus* into the world, *that he suffering death for us, might redeem us from the curse of the Law, that we might receive the promise of the Spirit through Faith.* Gal. 3. 13. 14.

For in him all the *Promises*, *Ceremonies*, and the *Law* it self, were fulfilled and ended.

1 *The* Promises.

As *the seed of the woman shall break the Serpents.*

In thee shall all the Nations of the Earth be blessed. 22. 18.

2 *The* Ceremonies.

The *Priesthood*, by his *eternal* Priesthood. Ps. 110. 4.

The *Sacrifices*, by his own *Oblation.* Heb. 7. 27

Circumcision, by his *Circumcision* and Baptism. Luc. 2. 21. 3. 21.

Passeover, by the *Eucharist.* Mar. 14. 22.

3 The *Law.*

By his satisfaction, and absolute fulfilling of it, in whom was no *sin nor spot*; but an absolute and perfect *Righteousness*, which *Righteousness* he hath of his free will and mercy *imputed* to us, and made ours, if with a lively *Faith* we apprehend him, and beleeve on him. Cant.

And in this respect, it may be said, that he *observeth* and fulfilleth the *Law of God* who (not trusting to himself or his own *works*) commendeth himself wholly to the *Grace of God, and seeketh all his righteousnesse by Faith in Christ Jesus.* Ro. 8. 3, 4. 2 Cor. 5. 2.

So that we are to rely on those *words* which Saint *Paul* spake in his Sermon

Act. 13. 38 at *Antioch*. *Be it known unto you therefore, men and brethren, that through this man (Christ Jesus) is preached unto you, the forgiveness of sinnes: And by him, all that that believe, are justified from all things, from which you could not be justified by the Law of Moses.*

But yet, we must take this along with us. That this *Faith*, whereby we believe that *Christ* satisfied the *Law*, and is become our *Righteousness and Perfection*, is merely by Gods grace and favour *infused into our hearts* by the *holy Spirit*: which stirreth up in us a love and desire to keep the *Law* of *God*: which though the same desire never attaineth to perfection, while *we live* in these earthly *tabernacles*, for the frailty and indisposition of the *Flesh*, yet *God* in his *mercy*, accepteth the same for *Christs sake*.

For the better conceiving of the drift and *scope* of these *Commandements*, we are to take notice of two things.

1 Whereas, in every *Commandement*, the grossest *sinne*, tending to the breach of that *Commandment*, is only forbidden by name, yet we are to *conceive*, that all sins of that *nature*, though lesser in *degree*, and not named, together with the provocations thereunto, are likewise inclusively contained in that *prohibition*.

2 And where any *Vertue* is commanded to be observed, there all the *Vices and Sins*, contrary to that *Vertue*, are forbidden. And where any *Vice* is prohibited, there all opposite *Vertues* to it are enjoyned.

Medi-

Meditations of Death.

THat all men must dye, *being long since enacted by* Statute *in the Parliament of heaven*, unrepealed: *and the knowledge of the day of death being by* God kept from us, lest we should promise to our selves any thing for future time: *I shall not need to spend many words, to prove either the absolute* necessity *of the one, or the* uncertainty *of the other. Onely give me leave to conclude this work with a few* Meditations *and* Prayers, *which may serve as well for those, who feel the hand of God by* sickness: *as for those which are in perfect* health, *to meditate and think upon, that they be not taken unprovided. And this exercise of* Meditation of Death, *and resolution to die, ought not to seem strange, or hard to* Christians. *For the* Philosopher *in his time accounted all dayes spent without serious consideration of our end, to be but fondly consumed, and affirmed,* That the whole life of a wiseman, was nothing but a Meditation of Death. *And therefore it hath been observed, that* Abraham, *when he was in the land of* Canaan, *purchased no more land, than would serve to bury his dead. To teach us, that we should not fix, or fasten our minds, upon the transitory things of this* World, *but have our affecti-*

Aug. in Ps. 34. *Conc.* 2.

Plato.

Gen. 23. 3. 19.

affections bent upon another, and meditate upon the day of our Death, which bringeth two benefits with it; first it delivereth us out of many cares and troubles, and secondly it leadeth us to joyes unspeakable. The first of these benefits the Heathen man could see, by the light of Nature, when he said, that No man lived in so flourishing estate, who, if not often, yet once in his life, did not desire rather to die, than to live. For the unavoydable calamity and grievous diseases incident to this life, do so often disquiet and vex a man, that notwithstanding our life is naturally short, yet sometime it seemeth over long unto him. And therefore (saith he) Death is the most acceptable and wished-for Sanctuary, and place of refuge, for a life full of misery and grief. And for the second take (amongst many) that of Saint Cyprian. We passe by death to immortality, neither can we come or attain to eternal life, but by leaving this life. Nor is our corporal death to be accounted an end or period of life, but a passage to a better; for by this temporal journey, we passe to Eternity. For this separation of the soul and body (commonly called Death) if we consider the true scope and aim of God in it, is not inflicted by him, as a severe Judge, to punish the Elect, but as a most merciful Father, who onely calleth his Children from a dungeon of misery, to a place of all felicity, and happiness. And this is that, which hath always made the Godly to leave this life with such willingness and joy, and

Artabarus to Xerxes, Herod. l. 7.

Cypr.

to

to indure with so great courage and constancy, all their greatest agonies.

Meditations for the sick.

Set thy house in order, for thou shalt die. Esa. 38. 1.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. Job 19. 25.

And that I shall be again cloathed with this skin, and in my flesh I shall see God, whom I my self shall see, and mine eys shall behold. 26. 27.

This hope is laid up in my brest.

Lord let me know mine end, and the number of my dayes: that I may be certified how long I have to live. Psal. 39. 15.

Behold thou hast made my days as it were a span long, and mine age is as nothing in respect of thee, and verily every man living is altogether vanity. 6.

For man walketh in a vain shadow, and disquieteth himself in vain, he heapeth up riches, and cannot tell who shall gather them. 7.

And now Lord what is my hope? truly my hope is even in thee. 8.

Deliver me from all mine offences, and make me not a rebuke to the foolish. 9.

Take away thy stroak from me, for I am consumed by the means of thy heavy hand. 10.

When

11. *when thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like a moath fretting a garment: every man therefore is but vanity.*

Ps. 39.13. *Hear my Prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.*

14. *For I am a stranger with thee: and a sojourner, as all my fathers were.*

15. *O spare me a little, that I may recover my strength, before I go hence, and be no more seen.*

Job 13. 2. *Answer me, O Lord, How many are mine iniquities and sins? make me to know my transgressions, and my sins.*

24. *Wherefore hidest thou thy face from me, and holdest me for thine enemy.*

25. *Wilt thou break a leaf driven too and fro? and wilt thou pursue the dry stubble?*

Psa. 71.1. *O cast me not away in my weakness, forsake me not when my strength faileth me.*

Though I be *afflicted*, yet let me not *be distressed*; Though in *want* of some of thy *comforts*, yet not of all: Though *chastned*, yet not *forsaken*?

Ps. 94.12. *Blessed is the man whom thou chastnest, O Lord, and teachest him in thy Law; that thou mayst give him rest in the dayes of evill.*

119.67. *Before I was troubled I went astray; but now I shall learn thy word.*

Psal. 25.7. *O Lord remember not the sins and offences of my youth, Nor judge me according to my works*: For I have done nothing worthy of thy sight, but of eternal death.

Ps. 51.1.2. Wherefore I pray thee *blot out all my*

my offences, and waſh me throughly from my wickedneſs, and cleanſe me from my ſin.

I have ſinned, what ſhall I doe unto thee, Job 7. 10.
O thou preſerver of men? Why haſt thou ſet me as a mark againſt thee, ſo that I am a burden unto my ſelf.

And why doſt thou not pardon my tranſ- 11.
greſſions, and take away mine iniquity? for now I ſhall ſleep in the duſt, and thou ſhalt ſeek me in the morning, but I ſhall not be.

Are not my days few? ceaſe then, and 10. 20.
let me alone, that I may take comfort a little.

Before I go whence I ſhall not return, 21.
even to the land of darkneſſe and ſhadow of death.

A land of darkneſs, as darkneſs it ſelf, Job 10. 22
and of the ſhadow of death, without any order, and where the light is as darkneſs.

What man is he that liveth, and ſhall not Pſ. 89. 27.
ſee death, ſhall he deliver his ſoul from the hand of the grave?

The fear of death overwhelmeth me, and 55. 4.
my heart is diſquieted within me, for that I have daily ſinned, and not repented, conſidering that *from the Infernal pit there is no redemption.*

Be thou mercifull to me, O Lord, and ſave me for thy Names ſake, and in thy ſtrength deliver and comfort me.

I know, O Lord, that thy judgements are Pſ. 119. 75
juſt, and that thou of very faithfulneſs haſt 2 Cor. 4.
cauſed me to be troubled. Oh let this light 17.
affliction (which will quickly be gone) *cauſe unto me afterward a more excel-*

lent

lent and eternal weight of glory.

Psa. 94. 19 *In the middest of the sorrowes that are in my heart, let thy comforts, O Lord, refresh my soul.*

Job 10. 8. *Thine hands have made me, and fashioned me round about, yet thou dost destroy me.*

9. *Remember, I beseech thee, that thou hast made me as the clay, and wilt thou bring me into the dust again?*

Job 10. *Hast thou not powred me out like milk, and crudled me like a cheese?*

11. *Thou hast cloathed me with skin & flesh, and fenced me with bones and sinews.*

12. *Thou hast granted me life and favour, and thy visitation hath preserved my spirit.*

14. 16. *O Lord thou numberest my steps, and dost set a watch over my sin.*

17. 1. *My breath is corrupt, my dayes are extinct, the grave is ready for me.*

14. *I have said to corruption, Thou art my Father, and to the worm, Thou art my Mother and Sister.*

7. 1. *Is there not an appointed time to man upon earth, and are not his days as the days of an hireling?*

Job 9. 25. *My days are swifter than a Post, they flee away, and see no good.*

30. 33. *I know thou wilt bring me to death, and to the house appointed for all the living.*

Woe is me therefore, O Lord, that I have *sinned*. What shall I doe? whither shall I flee? but to thee, *O Lord* my *God*. Be mercifull to me in the last *day*. *My soul is very much disquieted within me:*

but

but Lord, I require thy ayd and comfort.

Be mindfull, O Lord, of thy word, wherein thou haſt cauſed me to put my truſt, and let thy mercy come unto me according to thy Promiſe. For thou art my *maker*, and I am the *work* of thy hands. Pſ. 119. 49

Deliver me, *O Lord*, from eternal *death*, in that *day*, wherein *Heaven* and *Earth* ſhal be diſſolved, when thou comeſt to *Judge* the *Earth*.

I am affrighted when I conſider *that day*, the *day* of thy *wrath*, the day of *miſery*, that great and exceeding *bitter* day.

O Lord, in that *day* where ſhall I hide my ſelf from the *face* of thine *anger*?

O Lord, when thou comeſt to *Judgment*, condemn me not I beſeech thee, but deliver from the gates of hell, my poor *Soul*, which I commend unto thee. Acknowledge then, O Lord, thy *Creature*, not made by any ſtrange *gods*, but by thee, the true and living God. Make my *Soul* joyful with thy preſence, and *remember* not my *ſins*, but according to thy great mercy *think* upon me in that day, for the *merits* of my bleſſed *Saviour Jeſus Chriſt*, Amen.

A Prayer for the ſick.

ALmighty and moſt merciſull Lord God, who by the *infirmities* of this *life*,

life, doſt put us in mind of our *mortality*, and by theſe outward *afflictions*, doſt call us to inward Repentance: I cry unto thee with my whole heart, *Rebuke*
Pſal. 6. 1. *me not in thine anger, neither chaſten me in thy diſpleaſure. Have mercy upon me, O Lord, for I am weak; O Lord heal me, for my bones are vexed.* Thou art He,
Job 5. 18. O Lord, *That woundeſt, and healeſt a-*
1 Sam. 2. 6. *gain, that killeſt and reviveſt, that leadeſt to the gates of Hell, and bringeſt back again.* If this my ſickneſſe, O Lord, be not unto death, help me on this my *bed* of infirmity, and *ſtrengthen* me. If thou thinkeſt expedient, rather that I ſhould *die* than *live*, do with me according to thy good pleaſure, and receive my *ſpirit* to thy peace, *which I commend into thy hands*, who liveſt and reigneſt God of all mercy, world without end, *AMEN.*

Or thus.

O Mercifull Lord God, who of thy great *mercy* doſt forgive the offences of thoſe who truly *repent*, mercifully look upon mee thy poor *ſervant*, and hearken unto me, who humbly crave of thee, remiſſion of my *ſins*. Renew, O Lord, in me whatſoever is corrupt and decayed, by the *Devils* malice, or mine own frailty. Pity my *ſighs*, pity my *tears*, pity my *groans*; vouchſafe to be reconciled

conciled to me, that have confidence in *nothing*, but thy meer *mercy*. O Lord, it *grieveth* me, that I have offended thy *Majesty*, and it *grieveth me much*, that I can *grieve no more* than I do. And I humbly *pray* thee, by the Death, Passion, and Intercession of thy Sonne *Christ Jesus*, to pardon my *offences*: promising, that if I recover my former health, thy grace assisting me, to abstain from displeasing thy *Majesty* hereafter. I willingly, O Lord, and freely from my heart, for thy sake, *forgive* all offenders and offences against me, and I heartily desire all those, whom I have any way offended, to *forgive* me. O Lord, though my *natural* man trembleth at the thought of *death*, yet I profess that I am willing to die, if it be thy good pleasure. I have received life, and all the blessings of this life from thee, *what shall I render back to thee* for them? *I will willingly receive this Cup* of death, *and praise thy Name. I commend into thy hands my Spirit*, and whether thou disposest of me to live or die, I resign it to thy good will and disposition; and humbly *pray* thee, that if thou seest it good for me, to prolong my *days* on earth, that thou wouldst renew my *conversation*, by the direction of thy holy *Spirit*, that I may pass those *days* in thy fear: if thou be otherwise pleased to dispose of me, take me I beseech thee into the arms of thy *mercy*: for *Jesus Christs* sake my onely Saviour and Redeemer. Psa. 31. 6.

Or

Or this.

O God of all *consolation*, who hast promised to hear all those that faithfully call upon thee, and not to reject any, that with a contrite *heart*, and penitent *soul*, shall humble himself before thee. I humbly intreat thee in the Name and Mediation of thy Sonne *Jesus Christ*, that thou wouldest be pleased to be *mercifull* to mee, thy poor *servant*, at this time afflicted with *sickneß*. O Lord, pardon, forget, and blot out of thy remembrance, whatsoever I have committed against thee, in the whole course of my life. Seal and confirm unto me (by thy *Spirit*) a *pardon* unto me for all my *offences*, that I may thereby receive such comfort in my *soul*, that I may with all *joy* & willingness depart out of this *life* unto thee. Let me be certified, *that there is no condemnation to*
Rom. 8. 1. *those which are united and engraffed into Jesus Christ*, by Faith: that I may be
Rom. 32. confident, *that neither my sinnes, death, the Devil, nor ought else can draw me away, or separate me from thee*: and that I may be assured, that thy *Throne* will not be to me a *Barre* of severity, but a *Haven* of safety, and a sure *Sanctuary* and refuge for me to flee unto. Strengthen this *Faith* in me, which may serve as a *Buckler* to defend me from all *tentations*: and that forsaking the confidence or *strength* of all other things, I may flee wholly to thy

thy *mercy* in *Christ Jesus*, whereby I may be protected from the terrors of thy *Judgement*. Grant unto me distressed *sinner*, these graces, even for the same *Jesus Christ* his sake, who with thee and the holy *Spirit*, liveth and reigneth for ever.

Or thus.

ALmighty and everlasting God, whose years fail not, and who hast *determined the dayes of man, which he cannot pass*, yet thy self endurest for ever, and thy *Throne from generation to generation*: Remember that I am *but dust*, like grass, and my dayes as the *flower of the field*, which *flourisheth* in the morning, *and in the evening is dryed up and withered*. *O let me know my end*, make me mindfull of my mortality, *I am a stranger with thee, and a sojourner, as all my fathers were*, and cannot promise my self one *hour*, much less any *days* or *years* in this my *Pilgrimage*. *I am like a tottering wall* and a *broken fence*, give me *grace* therefore, that I trust not in the uncertainty of this *life*, like the *rich Fool in the Gospel*, but I may every hour prepare my self in thy *fear*, to pass out of this frail mansion; and to expect thee with a solid *faith* and firm *hope*, waiting chearfully for the day and time of my dissolution; *And looking for that blessed hope and glorious*

Psa. 39. 5. 14.

6. 2, 3.

Luc. 12.

Tit. 2. 13.

rious appearing of our Saviour Jesus Christ. Make me (like the *faithfull and wise servant*) *ever ready and prepared for the com-*
Lu.12.43. *ming of my Lord,* lest being suddenly prevented, I be taken *like a Bird in the snare*
Pro. 7.23. *of the Fowler. O Lord,* thou hast by this gentle *correction*, put me in mind of my *mortality*, give me also *grace*, that I may make good *use* of it, that I may cast off all the *cares* of this world, and wholly betake my self to make my *peace* with thee. And I humbly *pray* thee; that thou wouldest not forget me in my *pains* and *miseries*, in all my *infirmities*: be not far from me, when by reason of the *terrors* of death, and *assaults* of the enemy, I have most need of thy *help*, but strengthen my *soul* with thy holy *grace*, against all *tentation*, that my *Faith* fail me not, but that thy holy *Spirit* assisting me I may overcome my *spiritual* enemies, and at the hour of death, *Lord* (I beseech thee) *let thy servant depart*
Luc.2.29. *in peace according to thy word.*

Or thus.

BLeſſed Lord *Jeſus Chriſt*, the only *comfort* of the *living*, and the *eternal life* of thoſe which *die* in thee, I wholly ſubmit my ſelf to thy bleſſed *will*, whether it pleaſe thee to ſuffer my ſoul any longer to *live* in this *earthly Tabernacle* to ſerve thee, or to have it *depart* out of this tranſitory world; being certainly aſſured that it cannot *periſh*, if committed to thy *keeping*. O Lord, I put off this frail *Fleſh* with a willing mind, in hope of the *Reſurrection* of it at the laſt day, together with my *ſoul*, when it will become much more glorious and happy than now it is. I beſeech thee, O *Lord Jeſu*, ſtrengthen me with thy *grace* againſt all *temptations*, and defend me with the *ſhield* of thy *mercy* againſt all the *aſſaults* of the *devil*. I know that of my ſelf I have no *ſtrength*: wherefore my whole *confidence* is in thee. I have no *merits* of mine own to *allege*, for I ſee many, yea too many, of my ſins, to *ſtand* up againſt *me*; but by thy *mercy*, I truſt that thou wilt *repute* me amongſt the *juſt*. Thou wert born for me, didſt hunger, thirſt, faſt and pray for me, thou didſt many good works, and ſufferedſt many bitter things for my ſake. Let thy *Blood* waſh away the ſpots of my *offences*; Let thy *Juſtice* cover my *unrighteouſneſſe*, and thy *Merits* plead for me before the great and ſevere *Judge*. And

as

as my *ſickneſs* increaſeth, let thy *grace* increaſe, that my *faith fail* not, my *hope waver not*, nor my *love* to thee *wax cold*. Let me not be caſt down, or dejected with the terror of *death*, but when *death* ſhall ſeize on the eyes of my *body*, let the eyes of my *ſoul* look to thee, and when the uſe of my *tongue* ſhall fail me, let my *heart* cry unto thee, *I commend my ſpirit into thy hands, O Lord*, who liveſt and reigneſt, &c.

Pſa. 31. 9.

Although thou kill me, yet will I truſt in thee, and though I walk in the midſt of the ſhadow of death, yet will I not fear, becauſe thou Lord art with me.

Pſ. 23. 4.

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